MISSIONARY EDUCATION IN THE CHURCH

HERBERT WRIGHT GATES

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Missionary Education in The Church

HERBERT WRIGHT GATES
General Secretary, Congregational Education Society

A textbook in the
Standard Leadership Training Curriculum
outlined and approved by
The International Council of Religious Education

SPECIALIZATION SERIES

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EDITOR'S INTRODUCTION

In the field of leadership training a large number of evangelical denominations and State councils are cooperating through the International Council of Religious Education in a systematic effort to prepare leaders and teachers more adequately for the responsibilities of Christian leadership and teaching. Among the objectives in leadership training adopted by the Committee on Education of the International Council are the following: (1) that the teachers and leaders in our church schools shall be as well prepared, grade by grade, as are the teachers in the public schools; (2) that the minimum training required of teachers and leaders shall be at least that represented by a Standard Leadership Diploma.

The Standard Leadership Training Curriculum, as planned by the International Council, is organized on the basis of subject units of not less than ten periods of fifty minutes each. The successful completion of twelve of these units, as a minimum, is necessary to secure the Standard Leadership Diploma. Of the twelve units, nine are required and three are elective. Of the nine required units six are general units and three are specialization units. Specialization depends upon the department of the church school in which the teacher or leader is engaged in service.

Three of the twelve units required for the Diploma may be selected from the group of electives. Electives include, among other subjects, that of missionary materials and methods. *Missionary Education in the*

Church has been prepared in fulfilment of the requirements for the elective unit on missionary materials and methods. The general content of this textbook is set forth in the author's introduction.

The textbooks of the Specialization Series are prepared under the supervision of the Editorial and Educational Committee representing the denominations that cooperate in the Teacher Training Publishing Association. Editors, educational secretaries, and publishers of these denominations, through this medium of cooperation, produce the textbooks of the Specialization Series especially for the use of the various denominational and interdenominational agencies of training. Textbook writers are chosen on the basis of experience and training in the field of specialized service of which the respective textbooks treat. It is believed that *Missionary Education in the Church* will be found to be well adapted for use as a textbook in the Standard Leadership Training Curriculum. The book is intended to serve as a guide and reference work for the use of the leader of missionary education in the local church as well as a textbook in training.

For the Teacher Training Publishing Association,
WADE CRAWFORD BARCLAY, *Chairman*
Editorial and Educational Committee

Chicago, Illinois

AUTHOR'S INTRODUCTION

THE primary aim of this book is to furnish material for class study by those who are seeking to equip themselves as leaders in missionary education. It will be equally helpful to any leader who desires information regarding practical methods and available materials for the development of this important element in religious education. It is from this point of view that the subject is discussed throughout, the controlling purpose being to show the values of mission study and service in the Christian training of children, young people, and adults; as well as in the arousing of interest in and increasing support for missions.

The arrangement of material is in keeping with this primary aim. The book may be regarded as consisting of two main sections: the first dealing with general principles, methods, and materials; and the second with the application of these to the graded program.

Chapter i discusses the nature and purpose of missionary education and its relation to Christian experience and training. The next three deal with three main lines of missionary education, through service, study, and worship. The next two describe special materials and methods, such as story-telling, reading, dramatization, etc. Chapter vii treats of the various agencies in the church which may be utilized in missionary education; and chapter viii, the last in the first main division, with organization in the church,

in the denomination, and in interdenominational matters. This matter of organization for missionary education was deferred until the close of this section because of the writer's conviction that we cannot organize effectively until we first have clearly in mind its purpose and the materials and forces available.

The second section consists of chapters ix to xii, which deal successively with the application of the principles and methods of the first section to the development of a graded program for young children, juniors, young people, and adults.

Many of these chapters contain more material than can be covered in an ordinary class session. This gives opportunity for some range of choice and also, it is to be hoped, increases the value of the book for continuous reference.

For a course which consists of but ten sessions, the first eight may be devoted to the general treatment in the first section, and the remaining two to the working out of a practical program for the age group with which the student is particularly concerned.

The references to books and materials have been chosen with a view to furnishing the reader with material for immediate study and also with a selected list of materials for future reference. Prices are not given, as these are apt to change. The publisher and date are more significant as to the value of the book listed. To save space the Missionary Education Movement, which appears most frequently is referred to by the initials M. E. M. Most of the home mission books are published jointly by the Missionary Education Movement and the Council of Women for Home

Missions. This joint imprint is indicated by the initials M. E. M. and C. W. H. M. Some of the M. E. M. books appear under the trade imprint, "Friendship Press."

An important item in such a text is the questions and topics for study and discussion at the end of each chapter. These have been chosen with a view to suggesting definite problems, the solution of which will test the extent to which the student has assimilated the principles set forth in the text. The writer has attempted to suggest in these questions the sort of problems which a leader will meet in trying to work out a program in his own church.

The author expresses his grateful appreciation of the help received from many in the writing of this book: those from whose books he has quoted, the workers in many churches who have tested in practice the validity of the principles here set forth, and colleagues who have made helpful criticisms. Among the latter personal mention is due Mr. Franklin D. Cogswell, Secretary of the Missionary Education Movement, for his examination of the bibliographical references.

In the earnest hope that this book may be of assistance to the multitude of leaders and teachers who are trying to interpret the gospel of Christ in terms of love and service, it is committed to their keeping and use.

HERBERT WRIGHT GATES

Boston, Massachusetts
June, 1928

Chapter I

THE PURPOSE AND NATURE OF MISSIONARY EDUCATION

WHY a book on missionary education in a series devoted to leadership training in the church school? Because missionary education is an important element in a well-balanced program of religious education, so important that it merits a place with other factors as an integral part of church-school work.

Clear understanding of the educational task of the church and of the nature of missions and of missionary education makes this evident.

1. The Educational Task of the Church

What is the aim of religious education? What purpose has the teacher in the church school? By what standards shall we measure success or failure? Many hold as their aim that of giving instruction in the Bible or in Christian doctrine, or that of building up the church by bringing children and youth into its membership. These are worthy aims, but they point toward the larger and more inclusive result of developing in each pupil a character, the attitudes and conduct of which shall be truly and consistently Christian in all human relationships. The test of success is the measure to which those whom we have trained devote themselves to the task of permeating society and the world with the spirit of goodwill as

Jesus taught and lived it. Our main objective is that of developing Christian people who shall help make this world the kind of place which God wants it to be.

Human relationships are not limited to one's own community, or to one's own nation or race. With the advance in the means of communication and transportation human contacts have multiplied. It is often said that the world has become very small and all mankind one family. It is also true that the world of each person has been greatly enlarged. The modern citizen needs a wide outlook. If he does not bear what Professor Fleming has called "The Marks of a World Christian," his religious education is incomplete.

With this viewpoint missionary education will emphasize neither home nor foreign missions to the exclusion or neglect of the other. To the world Christian both are component parts of one great enterprise.

2. The Missionary Spirit and Christian Experience

Raymond Calkins, in his Lyman Beecher Lectures at Yale University, says: "The deepest moral quest of our age is the quest for certainty. Amid the mysteries of the surrounding universe, the contradictions of human existence, the tragic conditions of human life apparently at the mercy of impersonal forces over which it has no control, the heart and soul of man search everywhere for some ultimate assurance upon which they may safely and securely abide."

In this quest man has turned to the authority of

the Church, of the Book, and of the Creed; but without complete satisfaction. Doctor Calkins finds the solution to lie in "a deep, warm, passionate experience of God in Jesus Christ."[1]

The missionary spirit expressed in service is an essential factor in such experience. The writer of the Acts knew this. He tells us that, just before his departure from his disciples, Jesus spoke with them about the establishment of his kingdom on earth. Details of times and seasons were not for them to know, but upon one thing he placed emphasis. They were to remain together in prayer and fellowship until the spirit of God should come upon them, and then, he said: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."[2]

These words have been interpreted as a command. They are more than this: a simple statement of fact, a law of spiritual life. Any person who is dominated by the divine spirit inevitably becomes a witness of the gospel in his own home, in his neighborhood, in the community where he lives, and to the ends of the earth wherever human contacts are possible. The lack of such witnessing raises a fair question as to the depth and vitality of one's Christian experience. Its manifestation is the most convincing proof of the sincerity and reality of one's knowledge of and life with God. This is the missionary spirit.

[1] Raymond Calkins: *The Eloquence of Christian Experience,* chapters i and ii.

[2] Acts 1:4-8.

3. Missions in the Life of the Church

From the day when the early Christians were scattered abroad, preaching and teaching the gospel of Jesus Christ, down to the present, the life and growth of the church has been the result of missionary work. Any vital religion seeks to share with others the benefits of its faith, a law which shows itself also in the spheres of commerce and government, as Dr. McFadyen has shown.[3]

Even more important than the extension of the church as an organization is the service which it renders to society and to the world. The church is an agency, a means toward the greater end, the fellowship of those who are followers of Christ.

"The aim of missions is to bring men into the membership of the universal community of those who have been redeemed by God from bondage to the world and are dedicated to the fulfillment of His purpose."[4]

During the period of missionary history which lies behind us the emphasis upon geographical expansion has been uppermost. The need of today is that the spirit of Christ shall permeate every area of human thought and conduct. The non-Christian world is not willing to accept a gospel that is merely preached; it must be also practiced to be convincing, and that practice must be much more universal and pervasive than at present. The missionary in a foreign land was once the chief, if not the only, representative of the "Christian nation" from which he came. Those

[3] J. F. McFadyen: *The Missionary Idea in Life and Religion,* chapter i.

[4] J. H. Oldham: *Christianity and the Race Problem,* p. 263.

who heard his message and witnessed the unselfish service of his life imagined him to be a fair sample of the race and nation to which he belonged. That day has passed. Increasing contacts with western nations have brought sad disillusionment. Western civilization is represented in the Orient by thousands of our citizens who visit and who live there. Commercial and political relationships have shown it in another light. The nations of the East are sending hundreds of their young men and women to our universities. They are keen observers, and what they see of our civilization does not convince them of its essentially Christian character. The Orient has its newspapers and periodicals and reads ours. The movie carries its message to thousands of "fans" who follow the silver screen as eagerly as any in America.

The missionary task of the church has, therefore, become more exacting and varied. It must not only send missionaries to preach the gospel in our own and in other lands, it must also strive to give force to their message through the living witness of a nation that practices the principles of Jesus in its own life and in its relations with other nations. New relationships, as well as new occasions, bring new duties to the church as to every other human agency; but the missionary enterprise still remains the best expression of its life and the essential factor in its continued growth.

For the sake of his own religious life, therefore, and that of the church to which he belongs, it would seem that a vital concern for the success of missionary

work might be expected of every professing Christian. There is a strange inconsistency when one claims the name of Christ and disclaims interest in that which is the truest expression of His spirit. This apparent inconsistency is sometimes due, however, to impressions made by the mistakes of missionary leaders and to a misapprehension of the spirit and purpose of modern missions at their best.

The missionary enterprise, while actuated by a divine impulse, is human and, as such, is subject to the errors of human agents. It is worth while to face these frankly and to note what is being done to correct them.

4. The Spirit and Methods of Modern Missions

It is well to note at the outset that those who have most clearly pointed out the mistakes of the missionary enterprise are not its hostile critics but those who are giving their lives to its service. The leaders in this constructive criticism are the missionaries who know the work more intimately than others and are best fitted to point out the needed improvements. Loving it as they do, they are naturally eager to see removed the defects that hinder its fullest success. The frank recognition of these defects was a significant feature of the addresses at the Foreign Missions Conference at Washington in 1925. Three of the more important of these errors are as follows:

(a) *Sectarianism.* There has been a tendency, frequently recurring in the history of religion, to identify Christianity with "churchanity," as Dr. Kresge puts it.[5] Forgetting that the church is but

[5] Elijah E. Kresge: *The Church and the Ever-coming Kingdom of God,* p. 139.

an agency, a means to a greater end, attention has been centered upon ecclesiastical machinery or sectarian doctrines to the detriment of true Christian teaching and practice. With that same insight so often seen in young people approaching the subject with minds untrammeled by past traditions, people of other lands have been confused by the mingling of motives and teachings and have grown impatient of the attempt to impose upon them the divisions of Western Protestantism.

That this error has been noted and that it is being corrected is shown by the growth of union enterprises, such as the Christian colleges and hospitals supported by several different denominations, and by the increasing emphasis upon the development of an indigenous church; also by the ever-closer cooperation of mission boards in the Foreign Missions Conference and the Council for Home Missions. As a matter of fact, one of the greatest impulses toward unity of action in Christian work is coming from our missionaries, at home and abroad. It cannot be claimed that this hurtful tendency has entirely disappeared, but the situation has been greatly improved and the mission board which attempts to over-emphasize denominationalism is on the defensive against the better judgment of its own constituents.

(b) *Identification of Christianity and Western Civilization.* Dr. E. Stanley Jones, an earnest and effective missionary in India, said in his address at Washington:

"When I first went to India I was trying to hold a very long line—a line that stretched clear from

Genesis to Revelation, on to Western Civilization and the Western Christian Church. I found myself bobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western Civilization and the Christian Church. I was worried. There was no well-defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western Civilization, or the Christian Church. I had the ill-defined but instinctive feeling that the heart of the matter was being left out. Then I saw that I could and should shorten my line, that I could take my stand at Christ, and before that non-Christian world refuse to know anything save Jesus Christ and him crucified." [6]

Dr. Jones here states the problem and its solution. The unfortunate result of identifying Christianity with a civilization that has not become thoroughly Christian has already been noted. Dr. Jones saw this and adopted as one of his basic principles, "Christianity must be defined as Christ, not the Old Testament, not Western Civilization, not even the system built around him in the West, but Christ himself; and to be a Christian is to follow him." [7]

(c) *The Feeling of Superiority.* The third error is perhaps the most serious because so fundamental and so hard to eradicate. This is the feeling of superiority on the part of Western peoples in comparison with others, from which even Christianity has not been free. Indeed, the emphasis upon charity in the early church and the idea that brotherly love means giving to others but not receiving from

[6] E. Stanley Jones: *The Christ of the Indian Road,* Sixth Edition, pp. 7, 8.

[7] *Ibid.,* p. 22.

them has tended to increase this spirit of condescension. It shows itself in some hymns. We complacently sing of lands where

> " every prospect pleases
> And only man is vile;"

and with equal calmness ask ourselves,

> "Shall we, whose souls are lighted
> With wisdom from on high,—
> Shall we, to men benighted,
> The lamp of life deny?"

Some of these "benighted" ones have suggested that our newspapers indicate a certain amount of moral corruption in our own land and have asked for better proof that our souls are following the wisdom by which they are lighted.

The same attitude has sometimes prevailed in home mission work. The spirit of patronage toward people of other races or classes here is not infrequent and very hurtful.

Such feelings have colored appeals for missionary support. We have overworked the motive of pity. It is resented by intelligent people of other races, and this note in appeals for foreign missions has helped to complicate race relations in our own land.

It was natural that missionaries reared in such an atmosphere should carry something of the same spirit into their work. It has shown itself in paternalism or benevolent despotism most unacceptable to Christian leaders in other lands.

This attitude of superiority is not only poor policy, creating irritation and distrust where goodwill and

confidence are needed, it is also poor Christianity. Professor Fleming thus summarizes the feeling of Christian leaders of all lands and that of our best missionaries as follows:

"We now see that Christian love includes democratic respect and justice as well as benevolence. To mere kindness is added a genuine solicitude that other people may be free and equipped to share in the responsibilities and duties of the new world order. Under this fuller conception of Christian love individuals and nations will not be less called to serve; but consciousness of call will not be accompanied by a belittling of the recipients of this goodwill. For it will be seen that democracy is inconsistent with a monopoly of call by any one group—that to be Christian is to assert that, in their several ways, each nation and race is called to serve." [8]

The gospel of Christ needs no such claims of special privilege. It is the best answer to, and the only solution of, the world's deepest need. The way to make it attractive is to preach and to live it simply and with sincerity.

Mistakes such as these do not lessen the claim of missions. The recognition of them brings out in stronger contrast the true motive and should arouse an eager desire to make missionary work an adequate expression of the Christ spirit. Nor should the fact that our own church and nation imperfectly reflect the spirit of Christ be made an excuse for not sharing the best we have. We have something to give and the surest way of making it better is to share it, in all humility of spirit, with others.

[8] D. J. Fleming: *Whither Bound in Missions?* pp. 2, 3.

5. The Place of Missionary Education in the Church

With this view of the unity of aim in missionary and religious education and the importance of the missionary spirit in Christian experience, it is clear that missionary education should be regarded not as an extra, nor as a side issue, but as an essential factor in any well-rounded program of Christian education. This is important. Pupils learn not only by what we teach but by the way in which we teach it, and the manner of teaching is more apt to influence spiritual attitudes than is the content of the instruction. So long as we rely upon separate organizations for the cultivation of missionary interest we shall reach but a fraction of the membership in any church. If missionary education is represented only by an occasional "five minutes" tacked on to the regular program of the school, we shall continue to raise up church members who regard missions as an extra in Christian thought and practice.

Other reasons for including missionary education as an essential part of the church school program are as follows:

(a) The people of Western nations need to acquire a more Christian attitude. We must teach our church members to understand the new spirit of missions and to respond to its appeal from higher motives than those of pity or patronage. People must become willing not only to give but to receive. There are many who will give money to send the gospel to the "heathen," if said "heathen" will stay far enough away. The right sort of missionary education will

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go far toward establishing the attitude of cooperation and fellowship in the spiritual enterprise of humanity.

(b) The opportunity furnished by missionary education for better knowledge of Christian history. The records of mission work are, in effect, a sequel to the Book of Acts. We owe it to our pupils to teach them Christianity, not only as it was in the days of the Apostles but also as it has manifested itself in human life and history up to the present day.

(c) The knowledge which missionary education gives of world affairs and of the life of other peoples. Without such facts and a sympathetic appreciation of their meaning the Christian of today cannot be considered well educated. He needs to study these conditions, not merely from the standpoint of secular history or geography, but also from that of religious history, that he may understand their significance in the building of a better world.

(d) The intimate relation between missions and certain great problems in which all peoples are vitally concerned. Foremost among these at present is the question of world peace.

Christian civilization received a terrific blow in the estimation of oriental peoples as they saw the Western nations engaged in destructive warfare. Nothing but a sincere revelation of Christianity in the future will repair the damage.

Other problems with which missions are concerned underlie this one of peace or war. The relations of the races, the social, economic, and political adjustments that must be made before this can become a friendly world—all depend upon the extension of the Christ spirit among men.

(e) A final reason for missionary education is the opportunity it gives to apply the new principle in religious education which emphasizes the teaching values of experience. Mission study and missionary service lead the pupil into worthwhile activities in which he may learn the meaning and the joy of Christian service. It affords present contact with God in human life; for, as stated above, modern missions are the continuation of early church history. Missionary education has given many young people their first real appreciation of the biblical records.

In view of these facts the reluctance of some church-school leaders, and even of some pastors, to make room for missionary education seems hard to understand. The grounds for such indifference are found partly in the misconceptions discussed under Section 4 of this chapter. Another difficulty has been the way in which missionary education has itself been interpreted and promoted. Mission boards and local agencies, under the pressure of financial need, have frequently used methods that violate sound educational principles. Spiritual interests have been exploited for the sake of money returns. Children and youth have been urged to give by emotional appeals unsupported by adequate information suited to their years and understanding. There has been too little opportunity for the exercise of intelligent choice in the use of their gifts. Still worse has been the resort to competitive methods in money-raising with little or no thought of sound teaching. Such methods are short-sighted and hinder rather than help the cause of true missionary education. It is encouraging to

note that most of our leading denominations have established departments of missionary education closely associated with their religious educational boards, and that the influence of these departments tends toward the adoption of sounder methods.

6. Principles for the Conduct of Missionary Education

The facts stated in this chapter may be summarized and applied in the following statement of principles:

(a) Missionary education should be an integral factor of the educational work of the church, not an extra or a side issue.

(b) The aim of missionary education is that of training intelligent Christians, devoted to the extension of the Christ spirit throughout the world and throughout all the areas of human thought and action. Gifts of money and the use of time and effort are essential to such training, but they are to be regarded as means rather than as the end.

(c) The spirit of service must find expression in the immediate environment as well as in more remote fields. Willingness to give money for foreign missions combined with unwillingness to maintain brotherly relations with people of other races in one's own land or community is evidence of imperfect training.

(d) The choice and use of materials and methods must be such as to create feelings of mutual friendliness and respect, not those of condescension and pity.

(e) The methods of missionary education must conform to the same laws of learning and teaching as govern any other educational work. This calls for

the grading of materials and methods of instruction and of service activities, and for their careful adaptation to the ends in view.

FOR INDIVIDUAL STUDY

What does the word "missions" suggest to you? With what ideas is it associated in your mind?

What are your impressions of other peoples or religions, such as the Chinese, Japanese, Turks, Hindus, or of foreigners in this land? How did you get these impressions? Are they based on personal acquaintance, reading, or hearsay?

Recall some missionary stories or appeals which you have heard. What impression did they make upon you? How did they make you feel toward missionaries or toward those with whom missionaries work? If such impressions were unfavorable, how do you think the presentation might have been improved?

What human problems or issues that are of general interest and importance are influenced by or related to the work of missions?

Has your church a definite plan for missionary education? If so, what are its aims and methods? What benefits has the church derived therefrom?

If your church has no such plan, what arguments might you use with its leaders to persuade them to adopt one?

If you wished to interest another person in missions from the standpoint of either financial support or life service, how would you state the aims and methods of this work?

FOR CLASS DISCUSSION

The last three questions are particularly well adapted to class discussion. One person may take the part of a church-school officer who says "We haven't time for missionary education." Or, he may impersonate

one who "is not interested in missions" and who has various criticisms of the enterprise. The class may answer the objections and argue in favor of missions.

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Chapter II

MISSIONARY EDUCATION THROUGH SERVICE ACTIVITIES

A COMPREHENSIVE program of religious education will include three outstanding modes of activity: service, study, and worship. These are not to be separated in practice but are closely blended at each step in the learning process. They may be considered separately, however, for the sake of pointing out certain values, characteristics, and laws of each. Inasmuch as service activities are frequently the first point of contact and the pathway to an intelligent and lasting interest in missions we will consider these first of the three.

1. Service and Christian Character

The law of service is central in the teaching of Jesus and his practice. He made it perfectly clear that in his kingdom there is not even standing room for a useless life.[1] When John, from the loneliness of a Roman dungeon, sent messengers to ask for evidence of his divine authority Jesus replied in terms of human service.[2] When the young lawyer asked him the way to eternal life, Jesus helped him to find his own answer in a story which has become the classic example of unselfish service.[3]

There was need of such emphasis in those days.

[1] Luke 13:6, 7
[2] Luke 7:18-23
[3] Luke 10:25-37

Judaism had become a system of legal and ritualistic observances, out of which the heart had been taken. This had been developing through centuries of priestly control. Jesus took up and gave new force to the old prophetic demand for a religion of the heart and life.[4]

Centuries have passed but the tendency toward formalism in religion has not been eradicated. While few persons would claim that ceremony and ritual are the whole of religion, many are content with these and with the careless acceptance of traditional teachings. This, however, is not the way to that intimate personal experience of God which is the ground of moral certainty.

Modern psychology and human experience bear out this teaching. As Lötze said, character development comes through personal association and work. It is through work and the activities of practical service that the ideals gained from association with great personalities are transmuted into the stuff of which character is formed.

Service activities in education are also the key to that interest which enlists all the faculties of one's nature. Youth, particularly, wants a practical religion, and the presentation of a worthy undertaking that calls for effort will often win response when precept and moral suasion have failed.

2. Service and Missionary Education

At no point has missionary education a greater contribution to the development of Christian charac-

[4] Micah 6:6-8; Is. 1:11-17; Amos 5:21-24; Hosea 6:4-6

ter than this. It involves the participation of those engaged therein in the extension of Christ's way of living. Professor Fleming takes as the third element in his study of the mind of a world Christian, "the capacity for a sympathetic response to human need." The need for health, for food, for intellectual life, for justice in human relationships, for the power to appreciate and to enjoy beauty; above all, the need for deliverance from sin and for the consciousness of being the children of a loving Father God; all these combine to set the task for which the Christian of today must be trained.[5] Such service is an essential element in missionary education.

3. Kinds of Service

The kinds of service involved in missionary education include many not ordinarily labeled "missionary." If, however, we keep in mind our chief aim of developing Christian character, their pertinence is clear. Any activity which tends to strengthen the attitude and habit of unselfish, helpful friendliness is good missionary education. Indeed, the person who does not acquire in early life and in the everyday relationships of home and school and playground the attitude of thoughtfulness for others has laid a poor foundation upon which to build the character of a world Christian.

Mr. Lobingier has classified these varied types of service as rendered to our church, our community, and our world; the latter including both home and

[5] D. J. Fleming: *Marks of a World Christian,* chapter iii.

foreign missionary work.[6] For the sake of emphasis at certain points let us enlarge the classification and list the kinds of service under five heads: (a) in the Home; (b) in the Church; (c) in the Community; (d) in the Nation; and (e) in Other Lands.

A few typical examples may be mentioned under each, leaving the student to complete the list in accordance with local conditions and needs.

(a) *Service in the Home.* This includes the many acts of helpfulness which the members of a family can do for one another, sharing in the everyday duties and especially those extra deeds of kindness and of love which reveal thoughtfulness for the comfort and happiness of others. The spirit thus developed is missionary in the best sense of the word.

(b) *Service in the Church.* This includes acts which range all the way from helping to beautify and to keep in order the schoolroom or the church building and grounds to leadership and participation in the activities of the church—serving on committees, taking part in programs, giving and helping to raise money, and responding to the best of one's ability to the various appeals for cooperative service.

(c) *Service in the Community.* Here may be classed those acts of kindness through which even young children may bring the spirit of true neighborliness into life: sending flowers to shut-ins, sharing books or playthings with sick children or those otherwise handicapped. Others may cooperate in the work of local philanthropies, help to support institutions,

[6] J. L. Lobingier: *World Friendship through the Church School,* p. 29.

teach classes or lead clubs in mission schools and settlements, or participate in various ways in local movements for the common good.

(d) *Service in the Nation.* This will include not only the opportunities for helpful participation in home mission work, such as collecting or making and sending articles for use at Ellis Island or in mission schools, preparing boxes for home missionary families, giving and helping to raise money for home mission work, and the carrying out of programs designed to give information and arouse interest; but also a variety of activities which aid the cause although not in the distinctive home missionary channels. The cultivation of better relationships between races in this country, teaching English to foreigners in our night schools or settlements and participation in movements which tend to influence our government in the direction of Christian principle and practice are examples.

(e) *Service in Other Lands.* The opportunities for service under this head are similar to those in the home field. Mission schools abroad have many of the same needs as those in our own land. Pictures and scrap books which show conditions and modes of life in our homes are very helpful. Toys and other articles suitable for Christmas gifts are eagerly sought after. The need for money with which to conduct the work is always pressing. It should also be remembered that any activities which tend to establish more friendly relations with people of other races in our own country are a distinct aid to the work of our missionaries overseas. This is particularly true of

friendly relations with foreign students in our colleges and universities.

4. Service through Giving

Not every one is privileged to engage directly in personal service for missions at home or abroad. One may do so indirectly and no less helpfully by giving money for the support of those who are so engaged. Money is a symbol, a convenient means for the interchange of the results of labor. When we give money that we have earned we are helping the cause through the results of our own labor as truly as when we perform some act of personal service. If giving is to be classed as service and is to have the same psychological and spiritual effect upon the giver, it must be, as completely as possible, an act of genuine self-expression. To this end certain principles should be observed in missionary giving:

(a) The money given should be one's own, either earned or acquired in such manner as to leave one free to use it as desired. The sharing of an allowance, the giver choosing to spend a part of his money for others instead of for himself, is an act of true self-expression.

(b) The giver should have clear and definite information, suited to his years and understanding, regarding the work that is to be supported. Methods of money-raising which ignore this principle are not only poor missionary education, they are a temptation to the careless and thoughtless use of money which even a good end to be served cannot justify. Missionary giving should be the result of intelligent interest.

(c) The giver should have opportunity for choice as to the way in which this money is to be used and should be encouraged to exercise it. Some feel that this cannot be done and still maintain loyalty to the denominational plan of benevolence. The situation involves educational and administrative values, both of which should and can be conserved.

Looking at the matter from the educational side, it is clear that the strength and permanence of any interest depends in large measure upon the factor of intelligent choice. Putting money into an envelope or plate to be used for whatever purpose a committee, or the church, or a board may determine is not well calculated to train thoughtful, interested, and loyal supporters of any cause. It is not even good training in the wise use of money. Solicitors in the every member canvass have found that the person who, when asked how he wants his pledge divided between church support and missions, replies: "Oh, I don't care. Divide it as you please," is very apt to make the reduction of his benevolences the first step in any economy.

On the other hand, the budgets of the boards and the schedule of percentages recommended for the division of funds are usually the result of careful study and comprehensive knowledge of the whole field of work. They should not be lightly disregarded. Both of these values may be conserved by intelligent treatment.

For younger pupils the concrete approach is the more effective. Many churches and schools are adopting projects suggested by the boards and includ-

ed in their budgets. Two or three of these may be presented and choice made between them. This is the principle that underlies the pledged work of many women's societies.

It should not be forgotten that, for older pupils, the work of a board or of the denomination may be a definite project. Young people and adults should study the budgets of the boards and the percentages recommended by the denomination and decide how their gifts shall be divided. In most cases it will be found that the percentages recommended will insure the best distribution of funds to meet the needs of the whole work. From the standpoint of missionary education, however, it is much better to arrive at this conclusion on the basis of intelligent consideration than by careless acceptance of something handed down.

(d) Giving should be regular and systematic, not spasmodic or occasional. It cannot otherwise be an expression of well-balanced, thoughtful, and controlled character. This aspect of giving is further discussed under Stewardship, pp. 45 ff.

5. Service Projects

Missionary education leaders are asking with increasing insistence for definite projects of study and service. They recognize the power which such projects have to arouse interest and to stimulate study and effort, which the general appeal in behalf of missions does not possess in the same degree. Some leaders feel that mission boards do not respond readily to this demand. There are administrative reasons for

this and, while these are not insuperable, they are real and should be clearly understood.

(a) The mission board is responsible for a large and varied program of work, including many items with less of popular appeal and not often selected as projects. Interest in the more popular items leads to the designation of gifts for these in excess of their proportionate share of the budget. The less popular items, however, are just as essential to the work of the board and must be maintained.

(b) In selecting a project, the church or individual naturally desires to secure information and to establish intimate relations with those engaged in the work. The value of such contacts is unquestionable, but some board officers claim that an unreasonable burden of correspondence is thus laid upon missionaries in addition to their regular reports and their work on the field. Such contacts, also, frequently result in the sending of money direct to the missionary for his work, thus accentuating the difficulty described in the preceding paragraph.

(c) A church that becomes interested in some particular field of work may neglect other equally important lines. The knowledge and interest of its members thus tend to become narrow and incomplete.

(d) Certain projects desired by churches and individuals may work harm as well as good; for example, the support of an individual pupil in a mission school is attractive in many ways. The pupil thus chosen often receives gifts, letters, and other marks of attention to the neglect of others equally deserving in the same school. This arouses jealousy

and hard feeling. The recipient of such attention gets an exaggerated sense of his own importance, which increases the difficulty and makes him a hard pupil with whom to deal. Sometimes the pupil does not turn out well, a result to which the causes just mentioned may contribute. This means disappointment and often a cooling of interest on the part of his benefactors. Such pupils sometimes complain to their patrons of the discipline of the school and of his own treatment. The soundness of such complaints is not easily judged by those at a distance. This has led to unjust criticism of mission schools and their work.

It is a wise rule of mission boards and schools to require pupils or their families to pay as much of their support as may reasonably be expected. This is part of their character training. The amount to be paid may vary from year to year and the net cost to the school will vary accordingly. It has often happened that pupils supported by churches or individuals have secured from these friends more than it was best for them to have.

Many of the same difficulties arise when the recipient of such special support is a worker on the field or a local church.

(e) Circumstances arise which demand changes in the administration of the work. A missionary or national worker may be transferred or dismissed. A school or mission station may have to be moved or closed. The reasons for the action, while perfectly sound in view of the total enterprise, are not always easily explained to the satisfaction of givers; and this also leads to complications.

(f) There have been cases in which a church or group has assumed the support of some item of work and then has failed to make good on its contract. If the board has made its general appropriations depending upon these receipts the result is embarrassing.

While this may not be a complete statement of the administrative difficulties involved in the project plan, it is a fair sample of the more important. Such difficulties can be met by cooperative action based upon mutual understanding of the problems and needs involved.

The demand for projects is not likely to decrease. The value of this principle in educational work is too apparent, and as churches advance in the attention given and the leadership provided for religious education, the application of sound educational principles to mission study and service will be more marked. There is not room here for discussion of the project principle in education. For this the student is referred to the very complete and satisfactory treatments of the subject by Mr. Lobingier[7] and Mr. Shaver.[8]

Certain points should be noted, however, which may lead to a solution of the difficulties involved:

(1) The value of the project principle should be clearly recognized. The acceptance of a definite understanding which appeals to the interest and under-

[7] J. L. Lobingier: *Projects in World-Friendship.*

[8] E. L. Shaver: *The Project Principle in Religious Education;* also, "The Use of the Project Principle in Teaching Religion," an article in *Religious Education,* October, 1926, of which reprints are available.

standing of the pupil will often arouse interest and lead to study and personal service when the indefinite and general appeal does not.

(2) Projects should be graded as well as any other subjects of study. The younger the pupil, the more definite and detailed should be the project. Children like to work for other children like themselves. Young people are interested in the youth movement in other lands. This leads to an observation of importance in view of some of the practical difficulties mentioned above. Young people and adults who have reached the age at which they organize for their own purposes in life can understand and appreciate organizations as such. The support of the work of a mission board may become as interesting a project for them as any single item of that work. For more detailed discussion of this point see chapter viii, section 3. This suggests the solution of the problem of securing interest in and support for the general work of a board as well as of its more attractive items of service.

(3) Leaders who desire specific projects should ask their mission boards to suggest items included in their general budgets and to specify in each case the amount of financial support involved. It should be agreed that, in case the interest aroused results in gifts beyond the amount needed for the particular item chosen, the surplus should, preferably, be sent to the board with permission to use it for other similar kinds of work; or, if designated for that specific project or sent direct to the field, the church should regard this as an extra gift over and above what

might otherwise be considered its fair share of the total missionary budget of the denomination.

(4) Leaders should be guided in the selection of projects by the highest welfare of the work as well as by the educational interests of their own pupils. If experience shows that the support of individual pupils in a mission school is not as wise as the support of the school itself, thereby enabling it to do for all its pupils what the giver might otherwise do for one, that should be the choice. As a matter of fact, the desire to single out some individual sometimes rests upon a subtle but dangerous motive. Many people rather enjoy being patrons and receiving the gratitude of others for benefits conferred. A more truly Christian spirit was shown by the boys and girls of a junior high school in one of our large cities. They had decided that, for their Christmas celebration, they would like to give to some baby whose mother was obliged to leave it while she worked for their living, a Christmas gift of its own mother for a week. They agreed to raise enough money to pay the mother's wages for that time so that she might take the week off and remain at home. When it came to the selection of the one who should receive this present the members of the school proposed that the selection should be made by a small committee with the teacher; and so that she should not in any way be embarrassed by the feeling that so many knew of her need, that the identity of the mother chosen should not be generally known.

Many leaders have found it possible to gain the same results by taking as the project the support of

an unnamed pupil, or one designated by some typical name as an aid to clearer visualization, with the understanding that their gift was to be made for the work of the school to an amount equivalent to the cost of maintaining such a pupil for a given length of time.

(5) Leaders and individual givers should be reasonable and tactful in their requests for direct information from the field. There should be the same avoidance of patronage as in the case of pupils just mentioned. They should also keep in mind the missionary's side of the question. We often think that one who is engaged in missionary work is constantly having all sorts of thrilling experiences and that he can easily sit down any day and write accounts thereof. As a matter of fact the missionary has his days, even months, during which work goes on quite as steadily and with as little of noteworthy incident as does the work of the ordinary pastor at home. It is also true that missionaries, like other useful persons, are often much better at doing worthwhile things than at writing about them.

On the other hand it is to be remembered that missionaries are quite as often burdened by a sense of loneliness and the feeling that people at home do not care enough about their work to pay attention to letters. Many experienced board officials agree that quite as many missionaries rejoice in really interested correspondents as are troubled by them.

(6) The missionary work of the church should be so planned over a series of years as to give its members a comprehensive knowledge of the important

aspects of mission work at home and abroad. A good program of this kind will meet the objections raised against restriction of interests, particularly if the graded work includes the activities of mission boards as projects for young people and adults.

(7) It seems hardly necessary to add that any church or individual in accepting a project becomes morally responsible, unless prevented by circumstances beyond control, for seeing it through. Carelessness at this point is certainly poor missionary education. The experience of boards that have utilized projects shows, however, that most persons who take projects give more rather than less than is promised. The losses resulting from failure to fulfill such contracts are slight compared with those due to lack of interest in the more general appeal.

(8) Finally, churches and individuals when undertaking projects in mission work should clearly recognize the primary administrative responsibility of the board. Its officers must view each item of work in the light of the entire task, and their knowledge of the situation is probably more complete and accurate than that of individuals or groups not so intimately concerned. If the board cannot be trusted to administer the work wisely, it is then a question why one should take its projects at all.

If such principles as these are observed, the project plan may be followed with advantage both to the work on the field and to the missionary education of its supporters.

6. Stewardship

No program of missionary education can be com-

plete that does not include training in stewardship, or the practice of systematic giving, by whatever name it may be called. It is an important factor in the development of Christian character. It means the recognition of Christ's rule of service and the obligation to devote a fair share of one's time, strength, and money to the service of others in his name. Stewardship thus involves more than the giving of *money*. It means the consecration of *self*. Money is, however, an important means of self-giving and the use we make of it marks the quality of our controlling interests. The use of one's money has well been called "The Acid Test of Character."

Stewardship involves not only *giving* but *intelligent giving*. The steward is a trustee responsible for making the best possible use of the funds under his control. The wise Christian steward will seek to know the aims and needs of the causes presented to him, that he may properly distribute that which it is his to give.

Stewardship also means *systematic method* in giving. Its obligations are not met by haphazard generosity, rising and falling with the tide of passing interests. The successful application of the principle requires a definite setting aside of a certain proportion of one's income for benevolent causes.

Effect upon the Giver

Stewardship as thus defined *changes one's attitude toward appeals*. Instead of regarding these as assaults upon one's private means, they become subjects for investigation to see if they merit a share in the fund that has been established and, if so, how much each should receive.

Such stewardship *makes one a more intelligent giver* and brings greater satisfaction through better knowledge of the work.

Stewardship usually means *more generous giving* and *enrichment of life* through sharing in a larger number and variety of worthy interests.

Stewardship leads to *better management of income.* One begins to keep personal accounts in order to know the exact amount of one's income, and is often led to save for future needs. This helps to explain the fact that the practice of stewardship so frequently means greater prosperity for the giver.

Its Value as a Means of Support

Missionary education is concerned with stewardship primarily because of its effect upon character. Its value as a means of providing support for benevolent causes is also very great and should not be overlooked. No other plan has been so successful in stimulating larger and more regular giving.

What Proportion of Income?

Each person must be guided in the application of these principles by conscientious judgment and experience. The early Hebrews observed the tithe, or one-tenth, according to their religious laws.[9] Paul urged the Corinthian Christians, each to "lay by him in store as God hath prospered him."[10] Jesus set no limit to generous service. He dealt in principles

[9] Leviticus 27:30; Nehemiah 13:12; Malachi 3:8-10; and various other references. Consult a Bible Concordance under "tithe."

[10] I Corinthians 16:2

rather than in rules and emphasized the need of a consecrated life more than any particular rule of giving." [11]

The following suggestions may be offered for the application of the principle:

(a) Most of those who have adopted the principle of stewardship have found one-tenth a reasonable proportion with which to begin.

(b) For many one-tenth is too small a proportion to express their interest and their ability to share in work for others. This is true of all those whose income exceeds by a considerable amount their necessary expenses. Many boys and girls who have food, clothing, shelter and other necessities provided for them, find it possible to devote a larger share of their allowances or earnings to benevolence.

(c) For others in straightened circumstances and with definite responsibilities one-tenth may be too much to expect. These should not be deprived of the privilege and the benefits of the principle but should be encouraged to fix their own percentage according to their ability.

Rules work hardship upon some and offer a convenient excuse to others. Stewardship is a matter for Christian education rather than a device for raising money. It should be developed in a spirit of generous service and governed by conscience and judgment.

How Stewardship may be Taught

The method of teaching should be graded and

[11] Matthew 23:23; Luke 11:42; 18:10-14

adapted to the capacities and interests of the pupil. Specific suggestions on this point will be found in the chapters which discuss missionary education for different age groups. The following general hints may be given here:

(a) *The Concrete Situation.* A good approach to the subject is that of getting a class or group interested in some definite object calling for support to an amount in excess of the average gifts. This at once raises the question, "How shall we get the rest of the money?" and creates a natural opening for the discussion of stewardship as one plan that has proved successful in many cases. This is particularly successful with Juniors and Young People.

(b) *Sermons.* A principle of Christian living so important as this may well be made the subject of one or more sermons each year. Such sermons are more effective if the opportunity is presented to put into immediate practice the ideals set forth. Stewardship cards may be placed in the pews for members to sign or to take home for further consideration.

(c) *Study Classes.* Stewardship makes an appropriate subject for study in the school, society, or other organization of the church. Suitable texts for the purpose are listed under this head at the close of the chapter.

(d) *Programs.* An interesting and helpful worship program in the Sunday school or young people's meeting may be built around the theme of Stewardship. Such programs may include Scripture readings, hymns of personal consecration, and talks on the value, results, and methods of stewardship. A few

dramatized programs are available which are listed at the close of this chapter, and many groups have prepared their own dramatizations setting forth various aspects of the subject.

7. Life Service

Missionary education seeks not only to interest those whom it may reach in avocational service, but also to present to young people, when they are trying to decide how they shall use their lives, the needs and opportunities of the ministry and missionary service as vocations. It should be a matter of grave concern to any church if a reasonable number of its young people are not choosing these vocations from time to time. This does not imply that one may not be as genuinely called of God to be a doctor, or nurse, or lawyer, or business man as to become a minister or missionary. The need is that our young people shall view the choice of their life work from the Christian point of view and with the honest desire to use their powers to the best possible advantage in the service of God and of their fellow men.

Such vocational training should be a part of the regular course of study in the church school. It should be discussed in sermons by the pastor. The opportunities for service in the various vocations should be presented in talks by Christian men and women who have been successful in their respective occupations. There should be constant opportunity for young people to ask questions and to discuss this matter of life work with the pastor and other advisers. The following principles should be observed in planning such a course of training.

(a) Vocational training should begin in the pre-adolescent years through such studies and activities as shall help to create the desire for useful Christian service in all of life.

(b) Emphasis should be placed upon the Christian motive in all work. It is a mistake to single out the ministry, or missionary service as the only Christian callings. The needs and opportunities of all are to be fairly presented and discussed on their merits.

(c) The influence of parents should be recognized. One of the greatest obstacles to a fair consideration of the service of the church as a lifework is the unwillingness of parents to have their children choose such a vocation. This is due, partly to selfishness, partly to wrong ideas of success. The training of parents as well as of their children must form part of the plan.

(d) The dignity and merit of such lifework should be evidenced by recognition on the part of the church of those of its members who are engaged therein. Hundreds of churches, during the war, displayed service flags with a star for each member in the service. Many have very properly adopted this form of recognition for those who are in the service of the ministry or in missionary service. The Christian service flag, constantly displayed and noticed, is to be heartily commended.

(d) A potent revelation of the claims of Christian lifework in any field often comes through personal participation in its enterprises. Many young people have been led into these vocations through the work they have done in the home church. A well-balanced

and vigorously conducted program of service is in itself one of the best forms of training. Several home mission boards have engaged college students during the summer months for various types of service on mission fields. A frequent outcome is the decision of the worker to make this his lifework.

FOR INDIVIDUAL STUDY

1 What statements of Jesus or incidents in his life can you mention, in addition to those listed in this chapter, which show the importance he attached to service as an element in religious experience?

2 What evidence can you give from your own experience or observation of the value of service to the development of Christian experience?

3 In what ways does missionary education help to develop the spirit of Christian service?

4 In what specific forms may any or all of the various kinds of service mentioned in this chapter be carried out in your own home, church, or community? Make an outline of graded service activities for any department in your church school.

5 Are the methods of money-raising for benevolence, with which you are familiar, in accord with the educational principles suggested in this chapter? If not, how might they be improved?

6 Describe a service project which you have observed. What are its good points? What improvements can you suggest? What were its results in the stimulation of interest and active cooperation? To what extent was it carried out on educational principles as described in the books on projects in the above list?

7 Have you definitely considered the principle of stewardship with reference to your own practice? With what result? Is this principle taught in your church or school? If not, how might it be introduced for the various age groups?

8 Does your church or school make provision for Christian vocational training or guidance? What methods are used? Can you suggest improvements?

FOR CLASS DISCUSSION

1 Discuss the methods for giving suggested by the question on this point for individual study. What are their merits or defects? Let the group reach some conclusion in answer to this question: Would the needs of missionary work for support be better, or less fully served by a policy of training which gave first attention to the religious educational values of giving for the giver?

2 Present for discussion an outline of a service project. What are its merits and defects from the standpoint of educational work?

3 Which do you prefer as a name for the principle of proportionate giving: "Stewardship," or "The Christian Use of Money"? Why?

4 If it is true that one can render genuine Christian service in any worthy vocation, why should the church feel responsible for presenting the claims of the ministry or missionary service as a lifework?

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Chapter III

MISSIONARY EDUCATION THROUGH STUDY

It is evident from the study of the preceding chapter that missionary service, to be effective, must be directed by accurate and comprehensive knowledge of the work. The attempt to serve without such information may prove a case of zeal without wisdom and will fail of its highest usefulness.

From the educational point of view the worker needs such knowledge in order that his service may be the expression of a well-informed and thoughtfully controlled personality. The Christian of today needs the broader acquaintance with world affairs and the life of other peoples that mission study affords.

1. Subjects for Study

The facts of missionary history and of the current activities on mission fields will naturally receive the major emphasis, but there is a wide range of information so closely allied to missions as to claim attention. Missionary education will include the following subjects:

(a) *The Missionary Teachings of the Bible.* The beginnings of missionary history are found in the New Testament and back of these lies the record of a steadily enlarging sense of world mission in the religious development of the Hebrew people. The prophets were leaders in this movement and the book of Jonah is one of the classics of missionary literature. The story of Ruth was probably written as a

protest against the narrow-minded nationalism of the Jews in the time of Nehemiah and Ezra. One of the best means toward a true appreciation of the Old Testament is to study it as the record of this advance in a world outlook. Suitable texts for such study are listed in the bibliography at the close of this chapter.

The missionary implications of the various lessons from the Bible should receive emphasis in the course of instruction. This helps to show the intimate relationship between missions and religious experience. The motive for missions, particularly that which Dr. Fleming has called the "impulsion of a great experience," the love of God and of fellowmen, the desire to share with others that knowledge of God which has brought deliverance from sin and misery, the consciousness that all men are children of one Father, the passion for service—all these are illustrated in the Bible and especially in the New Testament.

(b) *History of Missions.* This may be divided into five sections:

(1) General history of missions from New Testament times to the present.

(2) Special types of missionary work; such as educational, medical, industrial and agricultural training, city missions, frontier work, and others.

(3) Missionary work in different countries or fields.

(4) Missionary work of different denominations.

(5) Missionary biography.

Any of these may be chosen as the starting point, according to the prevailing interest of the group. Wherever the point of contact is found, effort should

be made eventually to give the student a general knowledge of the missionary enterprise and its development, the facts regarding the outstanding special forms of mission work and their relation to the main task, and of the missionary responsibilities and enterprises of one's own denomination. Texts for the more general subjects will be found listed in the references at the close of this chapter. For material on the work of the denomination the student should apply to his own department of missionary education or to mission boards.

In the above will be included the study of conditions, needs, and missionary work in one's own community and nation as well as in other lands.

(c) *Subjects Related to Mission Work.* Aside from these more distinctively missionary topics, there is a large body of material which gives a background for the better understanding of the missionary task of the church and which may serve to arouse interest therein on the part of those previously indifferent. Three general divisions of such material may be noted:

(1) The history, political and social life and customs of different peoples. The material under this head ranges all the way from scientific treatises to the more popular books on travel, and even some fiction. Care should be taken to see that the books selected are accurate in their presentation of facts and also up-to-date. Books on the Orient, written a decade ago, however good at the time may be quite misleading with reference to present conditions, because of the changes that have taken place in those countries.

(2) Religions of the World. The student of missions cannot hope to understand the subject without a general knowledge of the religions of other peoples, their teachings and practice. This study should be made with entire frankness and honesty. It is no evidence of faith in our own religion to refuse credit to others for whatever of truth they may possess. Our best missionaries have learned that the surest foundations for Christianity are built upon whatever knowledge of God and of truth those with whom they work may have. The study of world religions should enable the supporters of missions to understand and to appreciate this point of view.

(3) International Problems and Relationships. The bearing of the political, commercial, and industrial relations between nations and races upon missionary work was discussed in the first chapter. Their effects for good or evil are steadily increasing and will continue to do so as human contacts multiply. These relationships need to be studied from the Christian point of view. It is difficult to see any valid hope for world peace except as Christian principles prevail in the dealings of nations with one another.

2. Mission Study Classes

Missionary information may be acquired and imparted in many ways: through reading, story-telling, lectures and addresses, dramatizations, exhibits, and others. These special methods will be discussed later on. In this chapter we shall confine our thought to the mission study class. By this we mean a group organized for the serious study and discussion of

some chosen topic, in which all the members of the class participate. A group which gathers to listen to talks by the leader or other speakers, or to sit as listeners and spectators of a program prepared for them by a few members, is not a study class. Such activities have their value, but they do not constitute mission study in the strict sense of the term.

Participation in a study class under a good leader gives more thorough knowledge of the subject, creates vital interest, and develops leaders for missionary work as no other agency has done.

(a) *Organization.* If missions are considered as one of the subjects to be included in the program of religious education, classes in the Sunday school will engage in such study at stated times. For the older grades which desire elective courses of study this is a rich field.

Study classes may be formed in connection with the young people's and missionary societies. The church school of missions, described in chapter vii, affords good opportunity for such classes. Weekday classes meeting at the church or at the homes of members have been successfully conducted. The importance of the subject once admitted, openings for the formation of classes will be discovered.

The study class should not be too large. The best work is usually done in groups of not more than twelve to fifteen members. Discussion in such groups is more freely engaged in than in the larger meetings where there is a tendency to let the leader or a few members do all the talking.

As far as possible, common interests and natural

groupings should be observed in the selection of members. This also helps toward freedom of discussion.

Courses of from eight to twelve lessons, with sessions once a week are best. A course shorter than eight weeks is hardly adequate for thorough treatment of the subject chosen, and if meetings are less frequent there is loss of continuity of thought and interest between sessions.

The departments of missionary education of the various denominations, or, where these do not exist, the mission boards try to keep a record of mission study classes formed in their churches. The missionary education departments of several denominations furnish helpful information for the leaders of such groups. Where any such plan of recording and service exists, the leaders of local classes should register with the department.

(b) *Materials for Study.* The range of material available for the use of study classes is too extensive to catalog in a text of this nature.

Special attention should be called to the texts issued by the interdenominational agencies, the Missionary Education Movement, The Council of Women for Home Missions, and The Central Committee on the United Study of Foreign Missions.[1] The texts issued by the Missionary Education Movement cover the entire range of work, home and foreign. The home mission literature is prepared and published jointly with The Council of Women for Home Missions.

For a long time it has been the practice to select

[1] The organization and work of these agencies are described in chapter viii, 3.

a yearly theme, covering some special phase of mission work or that in some country, and to publish a graded series of texts on this theme. This has not proved entirely satisfactory, due to the fact that the themes selected were not always equally adapted to younger and older grades; and the policy has now been adopted of preparing texts for primary, junior, and intermediate pupils from which a three-year course may be planned for each of these departments. In this and in other ways the Missionary Education Movement has made steady progress toward a more scientific educational policy, and its materials are worthy of careful attention. The Movement issues a catalog with descriptive notes of its publications which every leader should keep for reference (see reference at close of chapter).

The sources from which texts and other material for study classes may be obtained may be summarized as follows:

The Missionary Education Movement and women's organizations

Mission study courses in the International Graded Lessons

Student Christian Associations: Student Volunteer Movement, Young Men's and Young Women's Christian Associations

Commercial publishing houses, several of which are giving considerable attention to missionary literature

Denominational texts issued by boards

A few questions may be suggested as guides to the selection of texts:

Is the treatment adequate? Does it give a fair and accurate account of the situations, problems, and needs of the field under discussion?

Are the questions or points for individual study and discussion such as stimulate real thinking? Do they suggest practical service activities as a result of the study?

Are the materials and methods used well adapted to the interests and capacities of the group with which the text is to be used?

(c) *Methods of Study.* The principles and methods of fruitful study in missionary education are not different from those which apply to any other kind of teaching and learning. The leader will find help in standard books on teaching and study, a few of which are listed at the close of the chapter. A few practical hints will serve our purpose here.

(1) Choose a definite topic for the course, such as a single field or problem in missionary work. Thorough study of such a topic is of more interest and gives better results than a general smattering of unrelated knowledge.

(2) Have a definite aim for each course. This should be clearly stated at the beginning and kept constantly in mind. This gives direction to the work. Facts will be noted and emphasized according to their bearing upon the aim and will have corresponding interest for the student.

(3) Real study by each member of the class should be expected. Each one should have a copy of the text or outline with references for supplementary reading.

(4) Emphasize frank discussion by all members of the class. The degree to which this is secured is one of the best tests of effectiveness. A definite and worthy aim, something that the members of the class

want to know, the clear statement of facts and thoughtful questions concerning their bearing upon the end in view, and an atmosphere of respect and consideration for the views of each person are necessary to stimulate such discussion.

(5) Definite conclusions should be reached. Mere discussion that gets nowhere is not particularly desirable. A skillful leader will note on the blackboard or on paper the various points made in the progress of the discussion and finally put these in the form of propositions which may be accepted, modified, or rejected by vote of the members.

Class sessions should be at least an hour in length. Worth-while discussion and the reaching of conclusions involve the statement of facts, comparing them with reference to their bearing upon the subject and the end in view, and the formulation of findings. This cannot be done in half an hour and the attempt to carry over such a process from one session to another suffers from lack of continuity.

(d) *Leadership.* The success of the study class depends more largely upon the quality of its leadership than upon any other factor. The leader must make careful and thorough preparation. He must have more information than is contained in the text and be able to suggest new facts and to open up questions for discussion. Ability to accomplish this calls for two distinct types of preparation: general and specific.

The purpose of the leader's *general* preparation is to furnish background material, to give him a wide outlook, and to help him cultivate those attitudes and

habits of mind which enable him to discriminate between more and less important facts and tactfully to guide others in their study. Dr. Sailer suggests the following objectives for the general preparation of the leader: Understanding of "the principles of the missionary enterprise and the conditions that confront it"; knowledge of "the fundamental differences between the intellectual, social, economic, political, and religious life of the non-Christian world and that of the West"; and definite convictions regarding the adaptability of "Christianity to the needs of the whole world with all its missionary problems, home and foreign, and the new forces that are coming so rapidly into evidence today."[2] To these may be added general information concerning the life, customs, and religion of the people or country to be studied, and as complete mastery as is possible of the technique of teaching.

The prospective mission study class leader should form the habit of thoughtful reading and making notes. In this connection Dr. Sailer quotes the words of Professor Seeley with reference to the reading of history. "In history everything depends on turning narrative into problems. So long as you think of history as mere chronological narrative, so long you are in the old literary groove which leads to no trustworthy knowledge, but only to that pompous conventional romancing of which all serious men are tired. Break the drowsy spell of narrative; ask yourself questions; set yourself problems; your mind will

[2] T. H. P. Sailer: *The Mission Study Class Leader,* pp. 87, 88.

at once take up a new attitude; you will become an investigator; you will cease to be solemn and begin to be serious."

The *specific* preparation of the leader is concerned with the immediate problems of the class study. It involves thorough mastery of the text to be used; not in sections, studying each week the chapter for the next session, but a preview of the entire book, so that the leader may know its scope and the end in view. It involves classification of material, the selection of an aim and problems for each session that shall head up in the general aim. It requires careful thought in the framing of questions that shall both stimulate and guide thinking and discussion, and the selection of assignments and references for individual work. In all of this the leader will constantly draw upon the knowledge gained through general reading and supplement this with the reading of other books related to the subject in hand.

The leader will also seek to know each member of the class, his interests and abilities, that he may draw out from each the contribution he is best fitted to make. In every such group there are those who, if not tactfully restrained, tend to monopolize the discussion; while there are others who need encouragement through direct questioning and special assignments. This part of the leader's preparation is as important as the other; indeed, his knowledge of the subject should be for him the means by which he can accomplish the greater end of stimulating thought and interest on the part of those whom he is to teach.

For more detailed study of the leader's preparation

and qualifications the student should read with care Dr. Sailer's admirable treatment of the subject.[3]

The selection of leaders should be made with great care. This remark would seem superfluous, in view of what has been said of the need of preparation, did not common practice indicate the need of reiteration. Leaders should be chosen far enough ahead of time to give time for such preparation. Some churches are planning their work and selecting their leaders six months or more in advance. This is none too much. Even then, unless the person chosen has done much of the general reading suggested above he will feel the lack of it. If really adequate leadership is to be provided for mission study, the church should study its membership and call certain persons who possess the right qualifications into this service as they do for teaching in the Sunday school. In this way a permanent staff of mission study leaders would be constituted. No more worthy or important service can be rendered and those who engage therein should rank with other teachers and leaders in the church, even though their actual teaching work is not continuous.

The church must also make due provision for the training of leaders, availing itself of the varied opportunities that are available. Some of these are as follows:

(1) Summer schools and conferences. Conferences are conducted each year, in different parts of the country, under the auspices of the Missionary

[3] T. H. P. Sailer: *The Mission Study Class Leader,* chapters iii-v.

Education Movement, the women's missionary organizations, and denominational agencies. In most of these instruction is given, some of it of high grade, not only in the current mission study books but also in methods of missionary education.

(2) Summer schools of religious education. These are conducted by the International Council of Religious Education and by various interdenominational and denominational agencies. To an increasing extent these are including missionary education in their curricula.

(3) Community Leadership Training Schools. These are developing rapidly all over the country, being conducted by local boards, usually interdenominational. In some places two or more churches are combined for this work, and in some places schools which are open to all who wish to enter are conducted by individual churches. These usually meet once a week for ten or twelve weeks during the year. Here, too, we find missionary education receiving an increasing share of attention.

(4) Denominational Missionary Education Institutes. These are conducted by several denominations, in various centers, for the express purpose of developing leadership in mission study. They usually meet every evening for a week, sometimes for longer periods.

Information regarding these schools and conferences may be secured from your denominational boards, your State Council of Religious Education, or the International Council of Religious Education. Each church should study the opportunities thus pre-

sented to it and make use of them. In general it may be said that the denominational summer conferences, with a few exceptions, are planned for young people and for elementary work; while the interdenominational conferences and training schools provide training for more advanced students. A plan which has been followed with advantage by many churches is to send carefully selected young people for a year or two to the denominational conference most available, and then have them take one or two years at a training school for advanced work. Some denominations conduct such schools, and there are many under interdenominational auspices. The latter are valuable for the wider outlook and the contacts with those of other communions.

Whatever plan is followed, any church that will study its membership, make careful choice of those who possess the qualities of leadership, send them to the conference or school for training, and then call them into service, will make one of the best possible investments of the time, effort, and money involved that can be made in the field of missionary education.

Circumstances - age - time etc.

FOR INDIVIDUAL STUDY

Write not

1. Read the Book of Jonah and make an outline of a missionary lesson based thereon.

Select one or more other characters in the Old Testament and state what missionary teachings, if any, you find in them.

If you were asked to state the biblical authority for missions, would you base it chiefly upon such passages as Matthew 28: 19, 20, or upon the general trend of its teaching?

Name some book on missionary history or biog-

raphy that you have read and state the main points that you have learned from it.

What do you consider to be the right attitude for a Christian to take toward another religion, or toward the adherents of other religions?

What is the relation between missions and world peace—international justice, or fair dealing in trade and commerce?

What mission study classes are conducted in your church school? If there are such, what topics are studied and by what age groups? What others might be conducted with advantage?

What provision does your church make for training leaders in missionary education? What more might be done?

FOR CLASS DISCUSSION

Let the class consider itself a committee on mission study in a local church. Appoint a chairman and secretary and proceed to plan a program of graded mission study for a given church, stating its size and pertinent conditions.

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Chapter IV

MISSIONARY EDUCATION THROUGH WORSHIP

MISSIONARY education in the Sunday school is represented in many cases by an occasional "five minute" talk or program added on to the opening exercises. Too often no effort is made to relate the hymns or scripture readings to the missionary theme so as to give unity to the entire program. Not infrequently this feature is introduced in an atmosphere that stamps it in the minds of the pupils as not only an extra but an unwelcome intruder. The writer once heard a superintendent introduce the missionary speaker as follows: "Today we must give Mrs. B—— five minutes for her missionary talk. Let us give attention now so that we shall not interfere with the regular lesson."

Missionary programs do not always get even this much time. We have constantly to deal with the type of superintendent who says, "We haven't time for it. It is all we can do to get through with our opening exercises and leave time enough for the regular lesson, without bringing in all these outside matters."

This attitude rests upon the assumption that the important business of the school is the period of instruction in the "regular lesson," preceded and followed by exercises the purpose of which is not always clear. If we grant this assumption and if missionary education is to be regarded as a poor relation, grudg-

ingly admitted on special occasions, there is not much room for argument. Let us now consider what missionary education can offer for the enrichment of worship. To this end we must first inquire what worship is and what place it holds in Christian life and training.

THE NATURE AND FUNCTION OF WORSHIP

"Religion," says Professor Horne, "is primarily what the man is, what he feels in the presence of the Supreme Being, and then, *and then,* what he thinks and does in consequence of such feeling. The translation of the feelings inspired by the presence of divinity into thought is theology, the science of religion; and into volition is the daily deed and ceremonial usage that constitute the practice of religion."[1]

Religion is a personal relationship between man and God; and the thoughts and deeds which make it effective in human life find their motive power in the feelings of dependence, fear, trust, confidence, love, and others that may be aroused by the consciousness of being in the presence of God. Worship is an intimate and personal expression of such feelings. At the heart of it lies a desire for self-expression which may find outlet in a very informal manner.

Two characteristics of human nature affect the development of worship. The law of habit causes this, as any other basic tendency, to assume more or less fixed and regular forms. The fact that man is a social being impels him to share this expression with others in ceremonial observances.

[1] H. H. Horne: *The Philosophy of Education,* p. 123.

It is also a law of human nature that the expression of any feeling or idea tends to deepen and clarify the original impression. The practice of worship, accordingly, makes more real and distinct the sense of the divine presence. Herein lies its educational value and its importance as a means of religious training. Religious leaders in all times and among all peoples have realized this and have used ritual and ceremonial observances as a means of strengthening supernatural control.[2]

Three facts are clear from this very brief discussion of the nature of religion and worship: first, that religious feeling is the mainspring of religious practice; second, that this feeling results from consciousness of the divine presence; third, that the expression of this feeling in worship tends to deepen and to make more definite the feeling itself.

Another value of worship which should be noted is its influence upon thought and learning.

Facts or lines of conduct, thus associated in worship with the will of God, or seen as expressions of his loving purpose, at once acquire a meaning which makes them objects of interest and attention. A high school boy in whose Sunday school the practice had been adopted of having various classes prepare and conduct missionary worship programs was asked how he liked them. He replied: "I think they are great! You know, I used to bring my nickel and put into the envelope for missions but it never meant very much. Now I feel as if I was putting some of myself into

[2] Hugh Hartshorne: *Worship in the Sunday School,* pp. 11-16.

these programs. I guess I give more money than I did, and, somehow, it seems a little as if I were working with God."

WORSHIP AS A MEANS OF EDUCATION

It appears from the foregoing that worship, properly directed, is an important means of Christian training, so important that to neglect it is a serious mistake. As with any other factor in the educational process, its wise use depends upon a clear and definite aim.

Worship, as a means of education, must seek not only to deepen religious feeling but to give it intelligent direction. The form of conduct in which such feeling finds expression depends upon the character of that feeling, and this in turn depends upon the concept of God which inspires it. If one's idea of God is that of a capricious, vengeful deity or deities, religion will be controlled by fear and find expression in superstitious rites and cruel practices. If the concept of God is that of a coldly impersonal will or force, religion becomes a matter of legalistic practice controlled by respect for law. But if the worshiper knows God as a wise and loving Father who seeks the highest welfare of his children and wants their confidence and love, fear gives place to trust, and to respect is added the highest kind of loving fellowship. His consciousness of God's loving purpose for all his children will cause him to seek in all possible ways to further that purpose through his own service in behalf of others.

Every service of worship in the Sunday school "has, or should have, two purposes running through it," says Hartshorne.

"First, it should afford training in worship—in what has been called the larger fellowship, including God and the rest of the group—by an actual participation in worship. Second, it should have as its objective the presentation and illumination of some specific social value, whether moral, intellectual, or esthetic, which shall, through its emotional setting in the service, be incorporated into the life of the child as it can be in no other way." [3]

Unfortunately, the emphasis in this statement must be placed upon the "should have." If the desired results are to be attained the service must be one of true worship, a designation which can hardly be applied to the "opening exercises" so prevalent in many schools. A service of worship will have a definite aim and an appropriate theme. Hymns, scripture readings, prayers, and other parts of the service will be carefully chosen or prepared with reference to the theme, so that there shall be unity of thought and impression. The atmosphere will be one of reverence which cannot be secured without interest in a worthy presentation, nor in the midst of interruptions and distracting influences. The leader himself is chiefly responsible for these things. On this point we again quote from Professor Hartshorne's able discussion of this subject:

"He (the leader) should in the first place be himself a worshipper, capable of entering fully into that larger fellowship to which he is to introduce his congregation of children. He should, second, be himself a seeker of the highest values which society, in its best moments, has sought. Third, he should be sensitive to the progress of his own community toward an

[3] *Ibid.*, p. 45.

appreciation of such values. Fourth, he should be familiar with the mind of the child and its growing purposes. Fifth, he should be master of the methods by which in worship the child can be brought into vital connection with social ideals, so that it shall come to adopt them as its own." [4]

The leader who thus takes the service of worship seriously and who feels his responsibility for guiding others will be alert to discover the best materials. He will be guided in his search by the aims in view. These have been stated as the introduction of the worshiper into that larger fellowship of which God is part, and the presentation and illumination of the highest social values. Any material which helps to make God more real by more clearly revealing his nature and his purposes for mankind and the way in which he works to fulfill these purposes is appropriate to the service of worship. As God works through human agencies, any material which shows how men and women have worked and are working to extend and strengthen his kingdom on earth is helpful.

Above all the leader must keep in mind the nature of the service which he is to lead. It is to be a service of worship. The introduction of features which have for their object an immediate effect upon the offering to be taken or the money to be raised must be scrutinized with the utmost care. Giving is a legitimate and very appropriate part of the service of worship, but its motive must be made clear. As an expression of fellowship with God and with others who are serving him it is highly desirable. But appeals for liberal giving in order that the church may

[4] *Ibid.*, p. 47.

raise its part of the budget, or as part of some competitive device, or without such information as shall make it an act of intelligent devotion, are out of place in the service of worship.

MISSIONARY ELEMENTS IN THE SERVICE OF WORSHIP

Four main elements enter into the program of worship: Hymns, Readings, Prayer, Giving. Of these the first two serve for instruction or impression, the two latter for that of expression. It is true that thoughtful, whole-hearted participation in any part of the program is also an act of self-expression; but as a general comparison, the above statement is essentially valid.

1. Missionary Hymns

Without entering here upon the choice of hymns for different grades something should be said concerning the kind of hymns suitable for present-day worship. Many of those found in our hymnbooks under the head of Missions express a feeling of superiority and a spirit of condescension not in keeping with the aims of modern missions. When they were written this objection was not felt and many have come to love them for their associations, so that criticism seems to such persons most ungracious. It is not well, however, to suggest to our children that in certain lands "only man is vile," or that our souls are so "lighted with wisdom from on high" that, in comparison, all others are "benighted" beings. Hymns which represent the missionary enterprise as a conquest by which the "heathen" world is taken captive do not make the best impression upon enlightened

Christian leaders in any land, nor is the careless use of that term "heathen" in keeping with the spirit of Christian fellowship.

Our best modern hymnals furnish many examples which do express the attitude of Christian love and service. From the viewpoint of missionary education as an integral factor in the program of Christian training it is all the better that most of these do not wear the "missionary" label. A few may be mentioned as samples.

"Christ for the World We Sing"
"We've a Story to Tell to the Nations"
"God Is Working His Purpose Out"
"These Things Shall Be,—a Loftier Race"
"Where Cross the Crowded Ways of Life"
"Thy Kingdom Come, O Lord"
"O Master, Let Me Walk with Thee"
"Jesus Calls Us, o'er the Tumult"

2. Readings

This term is used broadly to include recitations and talks, as well as the actual reading of selections.

(a) *Bible Readings.* The Bible is the record of a people whose chief concern was that of discovering the will of God. As such it is rich in material for our purpose. The Psalms, with the exception of some that are marred by very imperfect views of God's nature, express in rare forms the spirit of devotion. In the words and deeds of Jesus we have the climax of this progressive revelation.

The missionary teachings of the Bible are by no means limited to Matthew 28:19 or Acts 1:8. There is a glimpse of a world mission in the faring forth of Abraham as interpreted in Genesis 12:1-3. Jere-

miah's teaching of the New Covenant, in chapter 31: 31-34, opened the way to an individual and, therefore, a world religion. The later prophets were increasingly convinced of Israel's world task. This is beautifully expressed in the Servant Songs of the later Isaiah, 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12. Jonah is itself a great missionary story. The sayings of Jesus are full of missionary teaching. His care for the physical needs of men may well suggest the place of medical, industrial, and agricultural missions in the general plan. His courteous attention to the Samaritan woman and to other Gentiles teaches the duty of brotherliness toward all of whatever race or nation. His story of the Prodigal Son shows the loving desire of God to save, and his story of the Good Samaritan has in it the very heart of the missionary gospel.

When we reach the Book of Acts we are following in the footsteps of the first Christian missionaries, and in the letters of Paul we see one of the greatest of them counseling his children in the faith.

The leader should study his Bible to discover the teachings on service and world brotherhood that are scattered all through its pages.

(b) *Incidents from Medieval and Modern Missionary Service.* While the Bible sets the standard of ethical and spiritual quality our material should not be limited to this source. The practice of so doing has given to many the impression of an absentee God, far off in time and space, who once worked among men in a very personal manner, but who does so no longer. We seek to teach an ever-present God

with whom men are still working and with whom we may work in our own time.

For such material the records of missionary service are a rich mine. Here is the continuation of that history which began with the Bible and which God and man have never ceased to write. It abounds in incidents with which we may illustrate almost every conceivable theme for the service of worship: Faith, Loyalty, Courage, Love, Service, and so on through the list. The fact that these illustrations are from more recent times gives them more of realism and of interest and, even more important, it helps them to place the work of modern missions in the great plan of the divine Father.

A program conducted by one group had as its theme, "Love and Service toward All." The scripture reading was from John 10:16-20, in which Jesus announces that he has "other sheep not of this fold." This caused dissension among the Jews who did not take kindly to this inclusion of the Gentiles. They conclude that he is mad. Following this another member of the group told the story of Carey pleading with the leaders of his church in behalf of foreign missions only to be told, "You are a miserable enthusiast." Nothing could have more surely linked William Carey with the spirit and work of Jesus Christ in the minds of those present.

(c) *Extracts from the Writings of Missionaries.* Many of these express the spirit of devotion and service in a manner that makes them worthy of comparison with the writings of Paul. Letters from members of the church who are on the mission field,

or from one whom the church helps to support, will often furnish material of great value.

(d) *Incidents from the Lives of Christians of Other Races.* These serve to reveal the religious aspirations and achievements of other peoples in common with our own, and help to deepen the feeling of fellowship and sympathy. There are examples of heroism in the annals of Christian work in India, China, Japan and other lands that may well be placed beside the roll of heroes in the eleventh chapter of Hebrews.

(e) *Missionary Stories.* A story may serve to illustrate the theme of the worship program, especially with younger pupils. If such are used they should be true to life and express sentiments in keeping with the spirit of the service.

(f) *Brief Talks.* Occasionally a short talk on some missionary topic may be introduced. As a rule, however, the concrete life incident is to be preferred.

(g) *Dramatizations.* Of the use of dramatization in missionary education more will be said later. One of the many uses to be made of it is in connection with the service of worship. A topic or theme may be effectively presented in dramatized form. When used in this connection, preparation and presentation must be made with great care. Hastily prepared and raggedly acted sketches are not in keeping with the character of a service of worship, nor dramatizations which are given as a form of entertainment. Incidents in the lives of missionaries or significant events on some field of work may be dramatized with fine religious effect.

(h) *Pictures.* Good pictures are often helpful in creating the right atmosphere for the service of worship. This is especially true of the worship of children. Such a picture, for example, as Copping's "The Hope of the World," used with a story from Miss Hazeltine's "They Love Him Too," helps children to visualize Christ.

The value of pictures is not limited to worship for children. Some of the better missionary hymns on illustrated stereopticon slides can be used to advantage. For suggestions as to good pictures, see chapter v, section 3, and the reference list at the close of chapter v.

3. Prayer

The hopes and aspirations stimulated in worship find natural expression in prayer. Where there is a sense of fellowship with God there will be the desire for spiritual intercourse. Genuine interest in the ideals and purposes of the missionary enterprise will lead the worshiper to pray for their success. The leader in missionary education has an important task in guiding these impulses toward proper forms of expression. The prayers used in the program of worship should be carefully prepared in accordance with the following principles:

(a) *The responsibility of the leader* is well defined in the common phrase "leading in prayer." The attitude of mind and heart is quite different from that appropriate to private prayer, which is an intimate, personal communion with God. The leader in public prayer must consider the feelings, thoughts, and desires of the group he is to lead and seek to express these sincerely and naturally.

This does not mean that he is to express no sentiment which is not already felt by members of the group, for his task is to lead, to stimulate right feeling as well as to deepen what is already there. It does mean that the feelings and desires expressed shall be natural and possible for those whom he is leading. The writer heard a good brother, undoubtedly sincere but lacking in this important quality of leadership, offer the prayer for missions in a Sunday school assembly in which at least one half were children. He prayed for the coming of the kingdom, for the world-wide task of the church, and for the mission boards in terms that were completely out of the range of knowledge possessed by most of those present. The attitude and conduct of more than half of the company showed conclusively that, whatever else he may have done, he had not led them into any sense of divine fellowship. This means that such prayers must be adapted in thought, feeling, and word to the interests and capacities of the group. If that group consists of both children and adults, it should be keyed to the former. It is far more possible and probable that adults will follow in spirit a prayer that children can appreciate, than that children will get anything out of one couched in terms of adult experience.

(b) *Prayer for missions should be definite.* We fall too easily into the habit of general and vague reference. We pray for blessings upon "thy servant," "our brother," or upon "all the missionaries of the Cross." Deep and true feeling does not attach itself to vague generalities. We learn to love men and women individually not *en masse*. Quite different

was the prayer which followed the story of Carey in the program referred to above. The leader said: "O God, we thank Thee for William Carey and his work. We thank Thee that Thou didst help him to love men and women and children as Jesus loved them and as Thou dost love them. We are glad that Thou didst give him courage, although a humble shoemaker, to speak and to work for those whom he loved and those who were being neglected. We thank Thee for the men and women who have gone to India to carry on his work, which is Thy work also." Then followed a few brief petitions for the work of individual missionaries in India, each one by name and with mention of the place of service.

(c) *Prayer for missions should have in mind our own part in the work.* An important function of prayer in spiritual life is the strengthening of desires and impulses to service. Prayer is one form of self-expression, but it should have the forward look toward more complete expression in personal activity. It is comparatively easy for us to pray to God that *He* will bless the missionaries and send them comfort in loneliness and support for their work. It is another, and much more righteous thing to pray sincerely, as a high school girl did at a summer conference, after a stimulating presentation of the work in a school for Negroes in the South:

"Dear Father, we are glad that there are men and women who have cared enough to leave their homes and the friendships there, to help these boys and girls in the South. We are ashamed, too, because we haven't thought much about these colored brothers and sisters of ours. Make us willing to do without

some of the things that we spend money on so easily and thoughtlessly, and to share more with them. And, dear Father, make us more thoughtful of the colored people whom we meet in school and in other places. Help us to think of them as people like ourselves and as children of Thine. Help us to think of them and to act toward them as we would want them to treat us if we were in their places."

(d) *Prayer should be reverent.* This might seem an unnecessary statement did not experience with careless utterances prove the need of caution. No definite rule can be laid down. Reverence in prayer does not consist in the use of formal sentences, much less is it to be confused with heavy solemnity. If the leader is himself in a reverent spirit, as one who feels himself in the presence of God, his words will express that feeling. A junior high school boy in a group that was discussing this point of reverence in prayer put the matter well, as follows. He said:

"I am a Boy Scout. If I had to go to see the President of the United States to ask for something for the Scouts, I'd think over pretty carefully what I wanted to say. I guess I would write it out, to be sure I got everything in that I wanted to say and not take too long about it. Then, when I went in, I would give him the Scout salute and say 'Mr. President, I thank you for letting me come to see you.' The President is a big man and you wouldn't want to say 'Hello!' to him."

That this boy got his point across to the rest of the group was evidenced by a comment passed by one of them on a prayer given a few weeks later in their department: "It sounded like he was saying 'Hello!' to God."

(e) *The leader of worship should study some of*

the best forms of prayer, not so much to imitate them as to catch their spirit and modes of expression. Some books that can be recommended for this purpose are listed at the close of this chapter.

4. The Service of Giving

We have noted the educational value of worship in stimulating service activities. Giving is one form of these that may and should be made a part of the worship program. The practice of passing the collection envelope while attendance is being marked and various other topics discussed, does not suggest an act of fellowship with God and in His work. It should be a definite feature of the worship program as in church and in most beginners and primary departments. This is provided for in many schools as follows.

The offering is taken toward the close of the worship program. While this is being done no other business is transacted to divert attention. If the offering is for a particular object, the information previously given concerning it may be briefly summarized. Sometimes plates are passed, as in church. Or, if it is desired to keep separate record of each class offering, the money is put into the class envelopes and these are placed on the plates when passed. In other schools the envelopes are brought forward by members of the respective classes and received with a brief prayer of dedication by the superintendent or other officer of the school. Sometimes this prayer of dedication is recited in unison by the members, all standing. Some have a prayer before the offering is taken, although the other custom is more prevalent.

The same principles may be applied to the taking of missionary offerings in any other organization of the church.

PARTICIPATION OF MEMBERS IN WORSHIP

Worship, to be of the greatest value, must be an act of self-expression on the part of the members of the group. If planned and carried out in accordance with the principles stated above it will bring this result more surely. With growing recognition of the educational values of worship, an increasing number of schools are placing responsibility for the preparation and conduct of programs upon the members, instead of having them all conducted by the superintendent or leader. This should be encouraged. It helps to give the members of the school or group an appreciation of the meaning and importance of worship and to train them in the best forms of expression. It usually wins a larger measure of attention and more general participation from all. For one thing, the modes of expression are more likely to be in keeping with the interests of the group. If various classes are given this responsibility in turn another motive for attention is introduced illustrated by the remark of one boy. The director of education had noted the close attention paid by this class during the worship program conducted by another class and spoke of it to one of the members as he was going to his classroom. "Yes," said the boy, "our turn comes in a couple of weeks."

Still another value of this practice is the immediate value which it gives to many items of study. The teacher of one school in which the responsibility for

worship was thus distributed said, "It has made ever so much difference in the way my boys study their lessons and talk about them in class. They are on the lookout for material that they can use when they have to lead."

Such training as this must be carefully directed, but supervision must be so exercised as not to take from the pupils their powers of initiative and judgment. The product must be theirs in a real sense, but the leader must give them every opportunity of making it a product of which they may be proud.

Appointments should be made well in advance to give time for preparation. Help should be given in suggesting themes, hymns, scripture readings, and other material from which choice may be made. The members of the group should in each case be given opportunity to make their own suggestions first. If these are not satisfactory the reasons should be discussed so that the group will itself decide on something else. The preparation of prayers should receive special attention, talking over with the group both the content and the form of expression.

When the teacher is qualified for such leadership it will be found one of the best possible forms of class work. Sometimes the supervision is given by the educational director, the pastor, or a special officer appointed as Director of Worship. In some schools worship is one of the subjects for study in the graded course. The project principle may be applied here by having the class undertake this study in order that they may prepare a worship program to be used in the department.

It has been found that, in schools where young people have been given this share in the preparation and conduct of worship programs the problem of using missionary material has been quickly solved. The practical nature of such material and the interest which it arouses has commended it to these young workers. In one such school the High School department appointed a committee on worship which laid out a general schedule and appointed classes to take charge of the programs. It was first decided that one program each month should be on a missionary theme. It was soon found that most of the classes preferred these. Soon, missionary illustrations and material began to appear in the other programs not so designated. Finally, a member of the committee said: "What's the use of calling one program missionary? It's all Christian and I think it's the best kind of Christianity."

FOLLOWING UP THE WORSHIP PROGRAM

It has been stated in this chapter that the primary aim in the missionary worship program is that of deepening the sense of fellowship with God in his work. It has also been said that worship must serve the purpose of instruction and that it should stimulate service along specific lines. The task of blending these two in the right proportions calls for care and good judgment. One way of guiding into practical channels the impulses inspired by the worship program is by the follow-up in the class or in the later discussion of the group. A single example must serve on this point. In a Junior department the theme for the service of worship had been Neighborliness. In

one of the classes the teacher asked her boys how they had liked it and what parts of the program had most interested them. It was not difficult to lead on to the question, "How might we show ourselves good neighbors?" Many suggestions were offered and the issue of the discussion was a proposal to the rest of the department that they plan an entertainment in which the Juniors of a nearby mission school should be invited to share. Thus did feeling pass over into action and the more surely because the worship had been so thoroughly inspiring.

FOR INDIVIDUAL STUDY

Is Professor Horne's definition of religion (p. 73) satisfactory? How does it apply to the experience described in Isaiah 6:1-8? How will such a definition affect the choice of aim, materials, and method for a service of worship?

What are the important characteristics of a service of worship? How can missionary materials be introduced with advantage?

Give an illustration showing how a missionary worship program may deepen the sense of the reality of God in life.

Give another illustration showing how such a program may help to stimulate motives of love, gratitude, sympathy, and service?

Examine five or six missionary hymns commonly used. State their merits and defects. What mental or spiritual attitudes do they suggest?

Write a prayer suitable for use in a missionary worship program with a specified theme and for use with a specified age group.

Observe and criticize a worship program in Sunday school, a young people's society, or other group, as follows. First, prepare a schedule for the observation,

noting the points that are to be looked for; such as, Evidence of unity in thought and purpose, Extent to which motives leading to service are suggested, Worshipful character, etc. Second, having made the observation, write a criticism, noting merits and defects, and suggesting possible improvements.

FOR CLASS DISCUSSION

Most of the foregoing topics are suitable for class discussion, particularly those concerning hymns and programs. A good plan for handling the former is to submit a list of eight or ten missionary hymns in advance, either by making copies for distribution or by reference to available hymnals. Then ask the class to arrange these in order of comparative merit, giving reasons for the choice of each.

Present an outline of a worship program for discussion, or use in the same way the report of one by a member of the class.

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Chapter V

SPECIAL MATERIALS AND METHODS

In the foregoing chapters we have discussed the aims of missionary education, its place in the work of the church, and three of its main aspects: service, study, and worship. In this, and in the next chapter, we shall consider some of the more important special materials available and how they may be used.

1. Story Telling

We cannot enter here into discussion of the merits of the story as an instrument of teaching or the general rules for its use. These are fully treated in books on the subject, a few of which are listed at the end of the chapter. The student should familiarize himself with these and diligently practice the story-teller's art. The International Standard Leadership Training Curriculum contains a unit on Story Telling, and classes on this subject are taught in most training schools and institutes. The following suggestions have special reference to the use of the story in missionary education.

(a) *Special Values of Missionary Stories.* Missionary education deals with many characters and incidents far removed in time and space. A good story makes these concrete, dramatizes them, and makes them live in the imagination of the hearers, whether children or adults, as no other form of oral presentation can do. Whittier has finely described this in his account of the young schoolmaster in "Snowbound."

"Happy the snow-locked homes wherein
He tuned his merry violin,
Or played the athlete in the barn,
Or held the good dame's winding-yarn,
Or mirth-provoking versions told
Of classic legends, rare and old,
In which the scenes of Greece and Rome
Had all the commonplace of home."

Because of this power to recreate incidents and personalities, the story helps the hearer to share with appreciation and sympathy in the feelings, motives, hopes, and aspirations of the missionaries and those with whom they work.

(b) *Characteristics of Good Missionary Stories.* In addition to the literary qualities which mark all good stories, such as dramatic interest, action, unity, definiteness of purpose and moral teaching, there are certain characteristics which must be sought in the story that is to be used in missionary education.

(1) It must be true to life. The pictures which we give of life and customs must be accurate, that they may not produce false impressions and distorted views. Distinction should be made between stories which portray conditions in the past and those of the present.

(2) It should emphasize the qualities which other people have in common with ourselves, rather than their differences. This applies particularly to those deeper personal characteristics which are shared by all men and which form the basis for spiritual fellowship. There are differences enough in the life and customs of various peoples which are interesting and which leave no sting. Care should be taken to avoid

the use of stories which tend to make persons of other lands or races objects of amusement, ridicule, pity, or contempt. This does not mean the elimination of all elements of humor. A good test to apply is the question: "Will this story tend to make the hearers laugh *at* the characters portrayed, or *with* them?" Or, "Does it suggest feelings or attitudes toward these characters which may not as well be entertained with respect to others of our own race or nation in like conditions?"

(3) It should emphasize the better rather than the worse qualities of its characters. This rule applies especially to stories that are to be used with children. There are valid reasons for the occasional presentation of the darker side of the picture, but this should be reserved for older people to whom knowledge and experience have brought capacity for discriminating judgment. Even when such stories are used with older people they should show how baser qualities and tendencies are being overcome. The high lights may stand out the more brilliantly because of the shadows but, if no high lights appear, the picture is drab and unattractive.

(4) Stories of missionaries and mission work should bring out those qualities and aspects which will make the best appeal to those with whom the story is to be used. Children and pre-adolescents are not attracted by stories which portray missionary service as a life of self-abnegation and give the impression of weakness rather than of strength. Feeling carried to the point of sentimentality is not particularly wholesome for any one, but to the adolescent it is positively

repulsive. The best stories are those of achievement, of worthy tasks well done, of the kind of gentleness which makes men strong, of courage, perseverance, faith, wisdom, and all the genuinely Christlike virtues.

These principles might be combined into one general test of the story in missionary education: "Will it help to give the hearers a sense of spiritual fellowship with the characters whom it portrays and stimulate a desire to work with them in the carrying out of God's purpose for his children?"

(c) *How Stories may be Used in Missionary Education.* Here, again, we shall not discuss rules for the practice of the story-teller's art, but suggest some of the main points at which the story may be introduced in planning the general program of missionary education. The list is suggestive only; other occasions will present themselves in various local situations.

(1) In the home. Many parents are perplexed in their search for good material with which to satisfy the cravings of the child as he passes out of the realm of fancy and wants "a true story." Tales of children in other lands—how they live and play and go to school—tales of adventure and heroism, of helpfulness and service, and other themes in which mission stories abound are well adapted to meet this need. One item of the missionary education plan in every church should be the suggestion of such stories to parents. This may be done by the distribution of carefully prepared lists of graded material and by the loaning of books from the missionary library as samples to stimulate interest.

(2) In the programs of the church school and its

departments, including Sunday and weekday sessions and the various organizations for young and old. Leaders of children have long recognized the usefulness of the story in the preparation of their programs. It has served to lighten and make more interesting those of many older groups. Its value in the service of worship has already been indicated (p. 82).

(3) In children's sermons and talks. The short talk to the children of the congregation is becoming more common as a feature of the church service, and when the pastor is a reasonably good story-teller it is a most useful one. Many such pastors have found missionary stories helpful in this work, as the increasing demand for them from this source indicates.

(d) *Where to Find Missionary Stories.* The supply of good material for story-telling in missionary education is large and is steadily increasing. It is so extensive as to make any attempt at a comprehensive list out of the question in a book of this size. In connection with the detailed discussion of the graded program we shall list a few of the good books for different age groups as samples of the kind of material appropriate to each. At the close of this chapter will be found a list of general sources from which story material may be secured.

2. Reading.

The records of a large missionary society show that the reading of missionary books, especially the lives of missionaries, ranked first among the influences which led the applicants to that board to choose this work. Many more have been led by the same means to take an active part in volunteer service.

(a) *What to Read.* The range of material that may be used to advantage includes more than that usually classed as missionary. Many who would not read a book on "missions" have been led to do so by interest aroused through reading that did not bear this label. There are many books and magazine articles on travel, social life and customs, history, government, international and interracial problems, and religions which so present conditions and needs as to suggest to any open-minded person the value of missionary work.

In the class of missionary literature are books on the general history of the missionary enterprise, accounts of work in specific fields, types of work, biographies of missionaries, discussions of the aims and motives of missions, and missionary fiction.

(b) *How to Promote Missionary Reading.* There should be a definite plan, systematically and persistently carried out. Effective missionary reading in a congregation does not just happen; it must be provided for as part of the educational program. Some person or committee should be appointed to promote this branch of the work with the aim of interesting every available person. The following methods have been used with success in many churches:

(1) A missionary lending library. While this should be as large as circumstances will permit, its quality is more important than its size. A small collection of carefully chosen volumes, well-written, up-to-date, accurate, and covering the main aspects of mission work, is better than twice the number of carelessly assembled books. Books which fail to give a

true picture of present conditions and needs, whether because they are too old or because of faulty authorship, should be eliminated. Such books may be useful to the discriminating student of the history of missions, but for general reading they are positively harmful.

For sources of reading material see note under References at close of this chapter.

(2) Plans for bringing books to the attention of the congregation. A library is of value only when used. In one church, bulletin boards were put up in the church vestibule and in each department of the school, on which were posted from week to week notices of new books and those of special interest. Current events were noted in the choice of such bulletins. At the time of the Japanese earthquake books on Japan were featured. When China and Mexico were on the front page of the newspapers, these countries were chosen. The notices were changed every week. Often the paper jacket in which the book came from the publishers would have an attractive picture with a few words of comment; this was cut out and posted.

In another church a brief review of some good book was printed every now and then in the church calendar. An effective plan, that might apply also to books, was carried out with reference to missionary reading in current magazines. The leader arranged with a number of members in the church for reports on articles of missionary interest in standard periodicals. Each person agreed to be responsible for one periodical for which she subscribed. Each was supplied with

postal cards addressed to the leader. As soon as a magazine arrived the subscriber would read it, noting any article that might be useful. She would write the title of the article, author's name, name of periodical, date of issue, and pages on which the article appeared on one of the postals and mail it. In the vestibule of the church was an attractive bulletin board with the heading HAVE YOU READ? On this appeared each week one or more of these notices referring to current magazines. Later, a department in the church calendar was established for the same purpose. These periodicals publish many good articles on mission work and will be read by people who eschew "missionary papers."

The unfinished story review has been often used. Some one who can tell a story well relates a striking incident, stopping just before the climax is reached and ending with the remark, "If you want to know the rest read—" (the title of the book).

A little thought and ingenuity will discover other methods of bringing such reading to the attention of the congregation. The value of good missionary fiction should not be overlooked. Interest is aroused by a well-written story. Reading contests are conducted by various denominational organizations, information regarding which may be secured from headquarters.

(c) *Sources of Supply.* The leader responsible for this work should have at hand the catalogs of publishers of missionary books. (See list at close of chapter.)

He should also form the habit of reading the book

reviews in such magazines as *The Missionary Review of the World, International Review of Missions, The Student Volunteer Movement Bulletin,* and the denominational missionary magazines. By comparing two or three reviews of the same book in different periodicals, helpful guidance in the selection of new books may be obtained.

Further suggestions on reading for different age groups will be found in the chapters on the graded program.

3. Pictures

Good pictures are a great help toward clearer visualization of the scenes and incidents of mission work. Their uses in missionary education are varied and adapted to all ages. Visual instruction should be graded in both material and method.

The material available is of two main kinds: stereopticon views and motion pictures; prints, including photographs and artists' sketches.

(a) *What Makes a Good Picture?* The characteristics of pictures suitable for educational work resemble closely those of good stories. Some of these should be noted:

(1) Good execution. A good picture, well photographed or well drawn, is attractive. A poor picture has the opposite effect. A man who had attended a number of illustrated talks on missions at which the slides used were of inferior quality received such a poor impression as to make him distrustful of the whole management of his mission board.

(2) Trueness to life. This applies especially to sketches which not infrequently are caricatures of

people of other races. Even photographs may present unusual and unfavorable aspects and be used in such a manner as to seem typical. Prejudices have thus been established which were hard to remove. Pictures for use with children, like stories, should present the better rather than the worse aspects of life among other peoples.

(3) Action. In the picture, as in the story, action wins interest. The writer has attended stereopticon lectures which were thoroughly stupid because made up almost entirely of successive views of buildings or groups with no suggestion of activity. One of the rules followed by the department of exhibits of the Russell Sage Foundation is to give the preference to pictures which tell a story; that is, show a group in action and, if possible, center in one or more individual figures.

(b) *How Pictures May Be Used.* (1) In illustrated lectures and talks. This is a common use suitable for many occasions. The illustrations may be stereopticon views, a motion picture film with or without oral comment, or prints shown in smaller groups.

Two hints on giving stereopticon talks may be of help to those not experienced in the art.

The speaker should be thoroughly familiar with the pictures and notes. Nothing kills interest more effectually than long pauses while the speaker searches for some detail of the picture to which he wishes to call attention, or finds the place he has lost in his manuscript. If the speaker can dispense with notes altogether and tell about the pictures it is better to do so.

Another good rule is to speak distinctly. Many a talk has been spoiled because the hearers lost much of it while the speaker turned his face away from them to look at the screen. At such times the speaker should raise his voice slightly, especially if the room is large. The lecture sets furnished by some boards have the notes in the form of loose-leaf books, with a photographic copy of each picture at the top of the page on which its notes are printed. This is helpful in avoiding the difficulty referred to.

If a reflectoscope or reflecting lantern is available the supply of pictures that may be shown in this way is greatly enlarged. Colored postcards, photographs, and good prints may be used to advantage.

(2) As the basis for a story. With children particularly interest may be increased by showing a picture large enough to be seen by all while the leader tells a story about it. The Primary Picture Stories or the Missionary Education Movement and similar pictures issued by some of the denominational boards are useful for such teaching.

(3) To illustrate the study of a subject. Pictures from the field help to make definite and attractive the study of its work. Such pictures, if large enough, may be shown by the leader to the whole group, or passed around for individual inspection. The former is preferable as it helps to concentrate attention.

If notebooks are used they will be improved by illustration. Pictures may be furnished by the leader or collected by the members themselves. The latter method is better if adequate sources of supply are open to the members of the group.

(4) As basis for discussion. Pictures may be used to advantage as a means of review. A picture is shown which illustrates what has been studied or a story previously told, and the members of the class are asked to describe or comment upon it. Skillful questioning by the leader on details of the picture will help to direct the discussion.

(5) As material for posters. This use of the picture is more fully described under "Posters."

(6) Scrapbooks. Scrapbooks may be made to illustrate mission study and also as a means of service. One or two examples will explain this method. The Juniors of one school undertook, as a missionary project, to make a series of foreign mission scrapbooks for use by the children of a home mission school. They decided to make one book on each of the chief countries in which mission work is done. Then they discussed the activities that ought to be shown, the kind of pictures that would show these, and where such pictures might be found. Then the search began. Material secured from the mission board was supplemented by clippings and postcards collected by the members. This material was sorted and classified according to the outline agreed upon for the book. The best pictures for each topic were then selected, a process involving much interesting and instructive discussion. Not only were the resulting books very useful in the school to which they were sent, but the boys and girls who made them had acquired an amount of interesting information that they would hardly have gained in ordinary reading or study.

Another group made a series of scrapbooks illus-

trating life in this country for use in a foreign mission school. The titles chosen indicate their nature: "Our Homes in America"; "How We Go to School in America"; "How We Play in America"; "How We Travel in America." The list may be enlarged almost indefinitely. Miss Applegarth, in one of her books refers to a scrapbook on Better Babies, containing pictures cut from magazine articles on health campaigns and the advertisements of infant foods. She tells of the missionary in India who finally succeeded in arousing the mothers there to some efforts in behalf of their own children by means of this book. Before they saw those pictures they could not believe that babies could be healthy and beautiful.

(c) *Sources of Supply.* Stereopticon lectures are furnished by most denominational mission boards and can usually be secured for use on payment of transportation charges. For detailed information apply to the boards.

Motion picture films are provided by a few boards. Because of their cost these are not common or freely available. Travel films of various countries may be secured through commercial distributors and are sometimes suitable for this purpose.

Illustrated magazines and papers contain many good pictures for the missionary leader. These include not only the periodicals of mission boards, but such as *The National Geographic Magazine, Asia, The World's Work,* and others. An inspection of the magazine rack in the public library will discover many that are worth following up for such material.

The colored postcards of various countries include

many views illustrating life and conditions of different nations and races.

The pamphlets and folders issued by various mission boards sometimes furnish good pictures, although usually these are rather small for group work.

A collection of pictures, mounted on cards of uniform size and labeled, classified, catalogued, and arranged in filing cases is a useful adjunct to the missionary library. Such a collection may be gradually built up. A good project for a group is to gather pictures on some specified country or subject for such a library. In one case a group undertook this work in connection with a study of Japan. The pictures were brought in and each one discussed by the group before being accepted for the collection.

Pictures by artists of other lands and races should be carefully considered in making such collections. Not only are these apt to be more accurate in their presentation of certain aspects of life, but their artistic merit, when appreciated, has a message of its own.

4. Posters

A good poster is an effective means of teaching both for the one who makes it and for those who see it. To design a really good poster requires an understanding of the subject, its points of emphasis, and adaptation of materials to the end in view. Poster-making may be used as an educational project with values similar to those illustrated by the scrapbook project described above. For others, the poster attracts attention, arouses interest, and stimulates action. Like the cartoon, the poster often carries its point more effectively than any argument, as witnessed

by its use in the Liberty Loan and Red Cross campaigns.

Posters may be drawn or painted if the requisite artistic ability is available, but the lack of such skill should never deter one from poster-making. Good posters may be made by mounting well-chosen pictures. The only skill then required is that of lettering the titles and slogan or motto. Even this may be achieved by the use of gummed letters which may be purchased at most stationery stores.

The following characteristics of good posters may be mentioned as guides in this work:

(a) *Unity.* Concentrate on one idea, or a very few, related to a single aim.

(b) *Clarity.* A poster *must* be clear. No one will stand for long to study it. "He who runs" must be able to catch the idea.

(c) *Brevity.* Wartime posters were allowed but ten words of reading matter. Twenty-five may be taken as a good limit for our purpose. This need not include titles to pictures, although the ideal poster will use pictures that tell their own story so clearly as to need no titles.

(d) *Accuracy.* A poster has no chance to explain its mistakes. It must be true and so carry conviction.

(e) *Appeal.* The message must take. Put the most important items first and last. These points catch the eye more surely. Don't crowd. The skillful advertiser knows the value of the blank spaces which make the wording stand out the more distinctly.

(f) *Attractiveness.* Good pictures, artistic designs, and harmonious colors win more than a passing

glance. They will help to support the other qualities that have been mentioned.

For further details as to materials and methods the student should consult the books on poster-making listed at the close of this chapter.

For Individual Study

Make a collection of half a dozen or more missionary stories, grading them as Very Good, Good, Fair, or Poor according to the standards suggested in this chapter.

Make a detailed plan for promoting missionary reading which you feel would be practicable in your church, such a plan as you would try to carry out if you were responsible for this work.

Make a list of a dozen books which you would recommend for reading by people whom you wished to interest in missions. State reasons why you would recommend each for some particular person.

Make a collection of pictures with which to illustrate the study of some missionary topic or lesson. Indicate the age of pupils with whom these are to be used and note sources from which the pictures are secured.

Make a scrapbook on some missionary theme suitable for use with children. If possible, work this out as a project with a group of juniors, making notes on the steps in the process: how begun, what was done, discussions involved, and results in the way of greater interest, knowledge, and service.

Make three missionary posters, on a home, a foreign and a community topic.

For Class Discussion

The leader may present reports from members of the class on any of the topics suggested above for general discussion and criticism.

The following questions may also be discussed to advantage:

What is your impression of the missionary books you have read? Do you think the average quality of such books is improving, or not? Give reasons for your judgment.

Is there need for kinds of missionary pictures or stereopticon sets which you have not been able to secure? What would you suggest?

References on This Chapter

STORY TELLING

BRYANT, SARA CONE. *How to Tell Stories to Children.* Houghton Mifflin, 1904

CATHER, KATHERINE D. *Religious Education through Story Telling.* Abingdon Press, 1925

ST. JOHN, EDWARD P. *Stories and Story Telling.* Pilgrim Press, 1910

SHEDLOCK, MARIE. *The Art of the Story Teller.* Appleton, 1915

READING

Graded lists of books and magazines containing stories and reading material will be found at the close of chapters ix to xii. A small list of selected works is suggested below as the nucleus for a missionary library. The catalogs of the following named publishers will be found worth consulting for missionary material.

The Missionary Education Movement Friendship Press, 150 Fifth Avenue, New York City,
publishes books, pictures, plays and various other kinds of missionary material. A graded and annotated catalog may be had free on request from your denominational publishing or missionary headquarters, or of the M. E. M. office. The Missionary Education Movement does not sell at retail. All purchases of its publications should be made through your denominational headquarters or local book store.

The United Council for Missionary Education of Great Britain Edinburgh House Press, 2 Eaton Gate, London, S. W., 1,
publishes fine material for children and adults. Its cata-

log may be secured from denominational headquarters. The M. E. M. imports many of the United Council publications and lists them in its own catalog.

The Central Committee on the United Study of Foreign Missions
publishes a text for mission study by women's groups each year, also books for young people and children.

The Student Volunteer Movement
issues a magazine, "The Student Volunteer Movement Bulletin," and publishes books and literature, especially for students but of general interest to thoughtful readers.

Denominational Publishing Houses
Most of these issue books on general missionary themes as well as those dealing with their own denominational work.

Young Men's Christian Association (Association Press) and the *Young Women's Christian Association* (Woman's Press).
Both of these issue some very good missionary material especially adapted to their respective constituencies.

Of the commercial publishers, Doubleday, Doran and Company, F. H. Revell Company, and The Macmillan Company may be mentioned as giving special attention to missionary publications, although good books are to be found on the lists of other firms as well.

MISSIONARY PERIODICALS

Each leader should have the missionary magazines of his own denomination. These are invaluable for current information.

Everyland, West Medford, Massachusetts, $1.50 a year,
A missionary magazine for girls and boys.

The International Review of Missions, London or 419 Fourth Avenue, New York City, quarterly, $2.50 a year.
The best magazine for the thoughtful student of missions.

The Missionary Review of the World, New York City, monthly, $2.50 a year.
Illustrated, covers both home and foreign missions.

The leader should also keep track of such standard magazines as *The Atlantic Monthly, Harper's Magazine, The World's Work, Scribner's Magazine,* which frequently contain good articles on missionary topics. *The Survey* and

Survey Graphic have many articles of great value especially related to home missions and their social aspects.

Still another group of periodicals is of value for its discussions of conditions in other lands and for its illustrations. It includes such as *Asia, The Asiatic Review, China Review, Far East Review, Japan Review, South America,* the *National Geographic Magazine,* the last named being especially helpful for its fine pictures.

PICTURES

In addition to the illustrated periodicals listed above, lists of pictures suitable for use with various age groups will be found at the close of chapters ix to xii. The following books are helpful for their general suggestions on the use of pictures in teaching:

BAILEY, ALBERT E. *The Use of Art in Religious Education.* Abingdon Press, 1922

HURLL, E. M. *How to Show Pictures to Children.* Houghton Mifflin, 1914

VOGT, VON OGDEN. *Art in Religion.* Yale University Press, 1921

Most of the mission boards have stereopticon lecture sets which may be secured on payment of transportation charges. The leader should send for a list of the subjects on which such sets are available and keep it for reference.

POSTERS

PERKINS, JEANETTE E. *The Amateur Poster Maker.* Pilgrim Press, 1924

This is the best book for the average leader. Very practical and well illustrated.

Many of the denominational boards issue pamphlets of suggestions on poster making for missionary education.

NUCLEUS OF A MISSIONARY LIBRARY

This list aims to suggest general works on the history and the main aspects of mission work. Denominational publications are not included. Each church school should supplement the list with the best books on the work of its own fellowship.

Denominational publishing houses will usually be found willing to make special rates for the purchase of a number of books at one time.

DOUGLAS, H. P. *From Survey to Service.* M. E. M. and C. W. H. M., 1921

HAYNE, COE. *For a New America.* M. E. M. and C. W. H. M., 1923

HIGGINBOTTOM, SAM. *The Gospel and the Plow.* Macmillan, 1921

LAMBUTH, WALTER. *Medical Missions.* Student Volunteer Movement, 1920

MACLENNAN, KENNETH. *The Cost of a New World.* M. E. M. imprint edition, 1926

MASON, ALFRED D. *Outlines of Missionary History.* Doran, 1921

MURRAY, J. LOVELL. *World Friendship, Inc.* M. E. M., 1921

PATTON, CORNELIUS H. *The Business of Missions.* M. E. M. imprint edition, 1924

PRICE, WILLARD. *Ancient Peoples at New Tasks.* M. E. M., 1918

WHITE, EDWIN E. *The Story of Missions.* Friendship Press, 1926

Christian Voices Around the World: a series of six books interpreting the Christian Movement overseas as seen by Nationals in the various lands. The series includes—*Thinking with Africa, As Protestant Latin America Sees It, Japan Speaks for Herself, An Indian Approach to India, Voices from the Near East, China Her Own Interpreter.* M. E. M., 1927

ON METHODS OF MISSIONARY EDUCATION

ARCHER, JOHN CLARK. *A New Approach in Missionary Education.* M. E. M., 1927

HUTTON, J. GERTRUDE. *The Missionary Education of Juniors.* New and completely revised edition, M. E. M., 1927

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates.* M. E. M., 1928

LOBINGIER, JOHN L. *World Friendship through the Church School.* University of Chicago Press, 1923

Projects in World Friendship. University of Chicago Press, or M. E. M. imprint edition, 1925

MOORE, JESSIE ELEANOR. *The Missionary Education of Beginners.* M. E. M., 1927

STOOKER, WHILEMINA. *The Missionary Education of Primary Children.* M. E. M., 1928

This list may be supplemented by other books on more detailed methods, such as Dramatics, Story Telling, Poster-Making, etc., references for which will be found under the respective chapters of this book. For stories and general reading matter, see the graded lists at the close of chapters ix to xii.

Chapter VI

SPECIAL MATERIALS AND METHODS

(Continued)

5. Dramatics

A DRAMATIZATION, like a story, appeals to the intellect, the feelings, and the will; but its effect is enhanced by the fact that its characters live, move, and speak. Its power, as compared with that of the story, may be likened to that of the motion picture as compared with the ordinary stereopticon views.

Dramatization appeals to an instinct which leads the little child to identify himself with other persons and even with objects about him. This is his way of learning to know the world in which he lives. Through dramatic play his mind handles persons and ideas and learns to know them in much the same way that he comes to understand objects through physical contacts.

For detailed study of educational dramatics, plays, and pageantry the reader must be referred to books on the subject, some of which are listed at the close of this chapter. A few principles may be given as a guide to such study and as directions for the use of this method in missionary education:

(a) *Types of Dramatization.* Dramatic productions may be classified according to their aims and, again, according to form and method.

(1) Aims. The purpose in any dramatic presentation may have primary reference to the audience or

to those who take part in the production. If the former, the aim may be to give pleasure and entertainment, to instruct, or to move to action by appealing to the will. Any dramatization which moves the will must combine elements of esthetic and intellectual enjoyment also.

Educational dramatics, using the term in its strict meaning, have as their aim the effect upon the participants; the audience is incidental. There may be and, with younger children, there had better be no audience at all except for other members of the group who are themselves participants in the preliminary discussions, choice of actors, parts and other such details. The purpose is to help those engaged in the production to get the spirit and meaning of the scene or story without any thought of "giving a show."

In educational dramatics of this nature scenic effects, stage setting, costuming, and lighting are of comparatively slight importance. The imagination of the child supplies all deficiencies. The writer has seen story plays in which, with no trace of incongruity, an ordinary stick became a golden scepter and the advertisement of an ice cream company a fan of ostrich plumes for the queen.

(2) Form and Method. Here we may note four types of dramatization in the order in which interest in them develops: Impersonation, Story Play, the Pageant, and the Formal Play.

Impersonation. It is in this form that the dramatic instinct first manifests itself. The child is forever pretending that he is some one or something else. He impersonates animals and objects as well as people.

The observer notes certain points which may serve as a guide in suggesting impersonations to children.

The dramatic play of the little child is highly individualistic. The interest and attention of the actor centers upon his own part.

There is no plot or story. Fancy runs on unrestrained, with new changes and sudden leaps from one aspect to another. Attention is fixed upon the immediate activity, not on any climax or end in view. It is never sustained for long at any one point.

It is free play. There are no lines to be learned. Each idea that suggests itself is clothed by imagination with various forms.

Story Play. As the child passes from the stage of free play in which interest centers upon immediate activity, attention begins to reach out to more remote ends. The single scene or incident expands into a story with plot and climax toward which action moves. It becomes more of a group activity, in which the importance of the other characters is felt by each one. Persons become more interesting than things. The story wants a hero or a heroine. Fancy plays a smaller part, and the demand for realism increases. Whether fact or fiction, the story must be true to life. For this reason the stories of boys and girls on mission fields in our own or in other lands afford good material for such story plays.

Story play is still free in the sense that there are not set lines to be memorized. The outline of the story is suggested by what the children have read or have had told to them; the words and action are the result of their own imaginative interpretation.

Pageants. The term pageant is here used to denote a type of dramatic structure described by Miss Willcox as "a series of episodes having a common theme, but no plot connection bringing the whole into one dramatic unit."[1]

Such productions require an audience. Young people of high school age have passed beyond the stage at which the activity of free play is satisfying in and of itself. As Miss Willcox says in the reference just given, "they begin to feel the need of a more tangible motive for dramatics than the pure joy of self-expression which sufficed in childhood. They do not wish to waste the sweetness of their creation 'on the desert air'—or even on one another. In short, they crave an audience." This suggests a new value in missionary dramatics for this age. It becomes a medium through which young people may not only increase their own knowledge and sympathetic understanding, but may also help to inform and inspire others.

The majority of published pageants are rather elaborate affairs, requiring a good many characters and considerable in the way of stage effects. The pageant as defined by Miss Willcox need not necessarily be elaborate. There may be few characters in the cast. It may be the result of original work, an interpretation of some theme or type of missionary work studied by the group. Artistic effect, however, is important. In the absence of a plot and the dramatic interest which this creates, the effective group-

[1] Helen L. Willcox: *Bible Study Through Educational Dramatics*, pp. 38-40.

ing of tableaux, costuming, lighting, and other stage effects become of greater significance. Crudities are more noticeable and more damaging. Any dramatic production should be as well done as possible. The pageant should be artistically rendered or left alone. Good suggestions for this type of work are given by Miss Ferris,[2] and by Mrs. Russell.[3]

Formal Plays. In the later high school age and with young people, the formal printed play has the greatest interest and the highest educational value. Taking part in such a play involves study and analysis of characters, motives, development of plot, historical and cultural backgrounds and similar details. Such study, continuing for a considerable period of time and with repeated rehearsals, deepens the sense of personal identification with the characters in the play and often has lasting influence. Many leaders have seen transformations of character produced by the giving of a play, that are sometimes little short of startling. The play also presents the same opportunity as the pageant for delivering a message to others.

Original Dramatization. A third classification of dramatic productions might be made into those that are prepared for the players, and original work. The latter may include any of the types just described. Impersonations and story plays are usually original, but pageants and plays may also be produced in this manner and are likely to be of the greatest educational value when so composed. The work of pro-

[2] Anita B. Ferris: *Following the Dramatic Instinct,* chap. vi.
[3] Mary M. Russell: *How to Produce Plays and Pageants.*

duction, the discussions of theme or plot, the characters and action chosen, the study of background material, and the selection of costumes and accessories—all help to give a clearer understanding of the subject of the play.

Original dramatizations may again be divided into two classes: (1) those in which there are no written lines, the actors first having discussed the scene or story and then acting and speaking spontaneously as they interpret it; (2) those in which, after the preliminary study and discussion, the members of the group decide to write out the various parts and put them together into a play. This second type of composition often follows the spontaneous presentation of some story which interests the members of the group. An excellent treatment of the method of such work will be found in the book by Elizabeth Erwin Miller.[4]

(b) *Use of Dramatics in Missionary Education.* These different types of dramatization may be used to good advantage with all ages as follows:

(1) As an aid to story telling. Stories of other children will have greater meaning and interest to Beginners, Primary or Junior pupils, if they are allowed to impersonate the characters presented or to play the stories. New ties of friendliness and understanding are thus established. A primary teacher who had told her children the story of a little Chinese girl, brought by her mother to the dispensary of a mission station, suggested to the members of the

[4] Elizabeth Erwin Miller: *Dramatization in the Church School.*

group that they play hospital. The suggestion was eagerly adopted. The original story was soon expanded, new patients with many strange diseases were invented, all of whom were received by the eight-year-old doctor and his nurses with a serious and kindly attention that showed real understanding. It was not surprising that these same children later expressed their wish to help through their gifts in the good work of a hospital in China. Good suggestions for such impersonations and story plays are given by Miss Ferris[5] and Miss Moore.[6]

(2) Study projects. The study of some book or topic may be greatly illuminated by dramatization. With older boys and girls and with young people such study may be motivated by the purpose of preparing a play or pageant for use at a church social or other special occasion. This at once leads to the study of backgrounds, customs, and other details necessary for full understanding and presentation. The construction of the plot is an exercise in interpretation of motives and of like situations of the very highest value. Good illustrations of such work will be found in the books by Professor Archer,[7] Miss Hutton[8] and Elizabeth Miller.[9]

[5] Anita B. Ferris: *Following the Dramatic Instinct,* pp. 23-35.

[6] Jessie Eleanor Moore: *The Missionary Education of Beginners,* pp. 83-88, 90-93.

[7] John Clark Archer: *A New Approach in Missionary Education,* pp. 96-140.

[8] Jean Gertrude Hutton: *The Missionary Education of Juniors,* pp. 68-77.

[9] Elizabeth Erwin Miller: *Dramatization in the Church School,* pp. 67-85.

(3) In worship programs. A brief dramatization or impersonation of an appropriate incident or theme is very effective in a worship program. When used in this connection care must be taken to see that the dramatization itself and the manner in which it is given are in harmony with the spirit of the service. Sometimes the entire worship program may be in dramatic form. The writer recalls an original dramatic sketch, given by a group of young people who were in charge of the worship program of their department for that Sunday, which had such profound effect that it resulted in the decision of three members of the group to attend a missionary education conference the following summer, has caused that department to send a yearly gift to a missionary teacher in New Mexico, and has led one young woman into missionary service as a lifework.

(4) As features of a missionary exhibit. A missionary exhibit with its models, posters, and other forms of visual instruction is made doubly interesting by the introduction of short, dramatic sketches which may be given at stated times during the progress of the exhibit. This use of dramatization is finely illustrated and described in the book by Professor Archer.[10]

(5) Special presentations for the purpose of interesting others in missions. The giving of a missionary play or pageant on some special occasion in the church or at a conference or institute has amply demonstrated its value as a means of giving information,

[10] John Clark Archer: *A New Approach in Missionary Education.*

arousing interest, and winning others to an active part in missionary service.

(c) *Principles to be Followed.* Some general principles governing the use of dramatization in missionary education may be here noted:

(1) There should be adequate study of the theme or incident to be presented. What constitutes adequate study depends, naturally, upon the nature of the dramatization. In the impersonation and story plays of children study and dramatizing go hand in hand. In original plays and pageants the preliminary study must furnish the basis for dramatic interpretation. When a printed play or pageant is to be given it is equally important that the players shall have sufficient understandiong of the historical and cultural backgrounds to enable them to interpret their parts with understanding and sympathy.

(2) Dramatizations must be true to life. Great care should be taken to insure accurate presentation of the life, the religion and the customs of the people represented. Many such productions have called forth amused criticism and even resentment from nationals of other countries because of their inaccuracies. One such case was that of a play intended to present modern Chinese life, in which all the men wore queues and a miscellaneous set of costumes that were as much out-of-date for the period supposed to be represented as a play on present-day American life would be with the feminine characters arrayed in the street-sweeping skirts of our grandmothers.

(3) Religious and national ideals and customs should be interpreted fairly and sympathetically.

This point has been noted in connection with the use of stories and pictures. It is even more important in dramatization because of the greater vividness of impression. Dramatizations which present the people of other races as objects of ridicule or disrespect, or which emphasize only the curious and the less favorable aspects of their life and religion have no proper place in missionary education.

(4) The character of the dramatization and the manner in which it is given should be in harmony with the purpose for which and with the occasion on which it is given. This point has been mentioned with reference to dramatized worship. It is equally true of any other occasion. Even though such a dramatization may be given as part of an entertainment program, as for example at a church social, it may have a serious purpose and may deliver an inspiring message if carried out in the right spirit.

(5) Dramatization should be adapted in nature and content to the interests and capacities of those who take part. This is obvious in the case of educational dramatics where the primary aim is the effect upon the players, but it is just as important when an audience is the objective. Children cannot be expected to appreciate or adequately to interpret a dramatization of adult thoughts and motives, particularly when the characters are foreign to their experience in point of race or nationality as well as of age.

(6) Ample time must be given for preparation. This will vary with the nature of the production. It must be sufficient to allow for adequate study, col-

lection of material and equipment, rehearsals, and other preliminaries.

(d) *Sources of Material.* There is an abundant supply of dramatic material much of which, however, needs to be critically examined in the light of the standards suggested in this section.

The Missionary Education Movement publishes a large number of missionary plays and pageants, covering a wide range of subjects in both home and foreign missions. These are listed in its catalog of publication and may be purchased through denominational headquarters. The catalog may be secured free on request from denominational boards or from the Missionary Education Movement, 150 Fifth Ave., New York City.

Most of the denominational mission boards also publish dramatizations ranging from short sketches to elaborate pageants. Many of them also issue lists of dramatic material which may be secured on request. Some boards maintain exchange bureaus or loan collections of dramatizations, including many unpublished manuscripts. Costumes and other accessories may also be rented from most of the mission boards. For detailed information the leader should apply to his denominational department of missionary education or his mission boards.

6. Exhibits and Museum Collections

An exhibit may include almost anything from a collection of curios to a display of work done by pupils as a demonstration of the nature of their course of study. All of these have value varying according to the amount of study and effort put into them. A

good exhibit may be an effective educational project, both for those that prepare it and for those who inspect it. Several different types may be noted as useful in missionary education:

(a) *The Permanent Exhibit or Museum.* This may include curios, costumes, works of art, household implements, weapons and other objects illustrating the life, religion and culture of people on mission fields. Such objects may be acquired by purchase, by gift from friends who travel abroad or they may be made by members of the school. The writer has seen in such collections little models of Japanese and Chinese houses, an African kraal, miniature wooden plows, Indian tepees, and similar representations made by boys and girls. Such work, if it is the result of real study of the articles made and their use in the life of other peoples, has great educational value, to say nothing of the fact that the making of them is a service to the church or school. In one exhibit there was a collection of dolls, dressed in the costumes of various peoples and periods, the result of very genuine research work on the part of a group of young people.

A collection of this sort is of constant use in mission study, furnishing illustrative material for individual or class work.

(b) *Exhibits of the Work of a Class or School of Missions.* The preparation of such exhibits often helps to furnish an immediate practical object for study, especially with boys and girls. They are also useful as a means of giving concrete expression to what has been learned. Like the dramatization the

exhibit may also serve as a means of interesting others.

The juniors of one Church School, who had been studying various types of home mission work, decided to give an exhibit at the close of the course for the benefit of their parents and friends. They divided into committees, each of which chose one topic from the course of study and prepared a model to represent that phase of work. These were set up on tables in the church dining room. When the invited guests came to inspect the exhibit they found at each table representatives of the group who had prepared it, ready and eager to give explanations and to answer questions. The various units of this exhibit included a lumber camp in the northwest, a southern mountain home, an Indian village, a Porto-Rican hospital, a New Mexican school, and other typical representations. It created much interest and the benevolence pledges for home missionary work in the Every Member Canvass that followed soon after showed a sudden increase.

Another and much simpler exhibit consisted of the display of notebooks, made by a group that had been studying *Boys and Girls In Other Lands,* together with a few models and posters illustrating the study. In connection with this some of the members of the group told what they had learned about the home life, education, sports, and customs of their brothers and sisters overseas.

An exhibit of this kind may come as an appropriate closing event for a church school of missions. In one case each class in the school contributed to the

exhibit articles made or borrowed—posters, mounted pictures and other material illustrating the subject which that class had studied. One member also gave a brief report of the main facts that had been learned. These reports were the result of discussion, the final session of each class having been devoted to answering the question, "What have we learned from this study?"

(c) *A Church Project.* In this type of exhibit, described in detail by Professor Archer,[11] the educational value of the exhibit is most fully seen. The book referred to is the result of several years of experience with such exhibit projects at the Church of the Redeemer, New Haven, Conn.

A theme is chosen which may be appropriately the current year's theme for interdenominational mission study or any other which may be of particular interest to the local church. The necessary leaders and committees are chosen. Preliminary study is undertaken as a basis for deciding in what way the main aspects of the general theme can best be interpreted and presented. Professor Archer has illustrated the method by discussing The Arab Village project, carried out by his church. This exhibit was held for three days with an identical program on each day. The entire lower floor of the church was used for the exhibit. There were booths representing shops, the interior of a mosque, a harem; exhibits of museum materials and of handwork by members of the school; dramatic representations of village life, an Arab school, games, public worship and other features of

[11] *Ibid.*

interest, the day's program ending with "Kerbala," the Shia Moslem Miracle Play of Hasan and Hussein.

The close observer could not help recognizing the fact that this project had captured the interest and attention of the entire membership of that church, young and old, and that lasting results had been achieved in the way of deeper understanding and respect for the best in the Moslem world as well as a revelation of needs which only Christ can supply. The expenses of the project were practically covered by admission fees and receipts from sales. In this connection it should be noted that sales were not allowed to destroy the unity of impression. The articles sold were oriental nuts and sweets, Turkish coffee served in the "Village Café" and other similar products of the Moslem world.

Lest the reader should get the impression that such a project is an elaborate affair, possible only in a church with large resources, Professor Archer describes details of method and organization in a way to help any leader carry out much simpler projects in a similar spirit. It should also be noted that such exhibits have been held in churches of quite limited resources. A project of this kind may become a community enterprise, with several churches combining their resources and efforts.

A larger project of this nature includes many lesser ones and gives opportunity for practically all of the special methods that have been described. The exhibit as a parish project will repay most careful study.

7. Programs

In the majority of churches the chief means of

missionary education are the programs of young people's and women's societies, the Sunday school, the midweek meeting, the Sunday evening service and similar occasions. While these should not be accepted as satisfactory substitutes for real mission study and such other activities as have been discussed, they have real value in giving information and in arousing interest.

Missionary worship programs in the Sunday school and other church meetings have been discussed in chapter iv. The suggestions which follow are designed to help leaders secure the best results from general programs.

(a) A program may be a unit in itself, designed to present some topic on a special occasion; or it may be one of a series with a common theme, such as the chapters of a mission study book or the different phases of missionary work in which the local church or society is interested.

If the latter be the case, the entire series should be planned as a unit, each one contributing his share to the general impression.

(b) Cooperative planning requires that leaders shall be selected in advance when the entire series is projected. Early selection of leaders is also important that they may have time for thorough preparation. Well-managed literary clubs plan their work for an entire season well in advance. Many of them issue printed booklets giving the dates, topics and leaders of each meeting. This practice might well be adopted by the church missionary society. It dignifies the work by giving evidence of thoughtful plan-

ning and is also a wholesome stimulus to individual leaders. When one has been announced for months in advance as the leader of a specific meeting, one feels the responsibility for preparation a little more keenly.

(c) Programs should appeal, not only to the already interested and well-informed, but to those whose interest it is desired to awaken.

The program meeting may help to increase missionary information and interest if planned with this end in view. It should bring out as many different points of interest in the subject as possible: its social, religious, economic and general cultural relationships. It should reveal significant facts of human interest. The need may be illustrated by a case of failure. At a certain meeting of a missionary society an active worker had secured the attendance of three women of the church, whose interest would count for much if it could be aroused. All three were thoughtful women, interested in general welfare work. The subject of the meeting was one which might well have illustrated the value of missions along such lines. The leader was a beloved member of the church, deeply interested in missions. She took for granted an equal interest on the part of all her audience and filled practically all of the time with general observation on the self-sacrificing service rendered by missionaries, whom she named as old acquaintances needing no introduction, and gave little or no concrete information as to the nature of their work. Her exhortation to loyal support fell unheeded upon three pairs of ears that might have been opened with great advantage to the cause.

(d) Programs should appeal because of their variety and attractiveness. All possible and appropriate means should be used to aid visualization. Good pictures, illustrating the work, stereopticon slides, posters, articles illustrating life and custom, can be used to advantage. Stories, impersonations and dramatizations are of great help. One meeting was lifted out of the ordinary by a leader to whom had been assigned the topic, "The Home-life of a Hindu Woman." She had made thorough preparation, had secured an appropriate costume from the mission board, and when the time came for her part, she entered, was introduced as a Hindu woman and proceeded to impersonate the part, telling her life's story very naturally and with profound effect.

Here again the necessity for advanced planning of a series of programs appears, in order that with unity of aim there may be variety of method.

(e) Advantage should be taken of any opportunity to secure good speakers, with first-hand knowledge of the work. A missionary can often be secured by application to the mission board, especially if the request gives evidence of thoughtful planning and serious purpose, and unless this is the case the request should not be made. Missionaries on furlough have many demands upon their time and strength. They are glad to render this service for the sake of the work they love, but they have a right to a fair hearing by the best and most representative audience it is possible to give them. They should not be asked to speak merely to save some one else the trouble of preparing the program. The visit of a missionary

should be made a special occasion and given the very best possible publicity.

Such speakers may furnish an initial impulse to a series of programs or an illuminating summary and inspiration to service at the close of the series.

(f) Much may depend upon the manner in which programs are announced. If one has in mind the value of such meetings in reaching the uninformed and the indifferent, the importance of attractive announcements is clearly seen. It pays to advertise. This point will be discussed later under the head of publicity.

8. Personal Investigation

Nothing can ever give the same vivid impression and sense of personal acquaintance with mission work as a visit to the place where it is being carried on. Some of the most ardent supporters of mission work have been made such by personal investigation under favorable conditions. This means of missionary education should be more often used. The following methods may be suggested:

(a) Trips of investigation to local missions by individuals or groups.

When such visiting is done by boys and girls they should be accompanied by a leader who can direct their observation. Great care should be taken, with any group, to avoid making such a visit in the spirit of curiosity seekers or of anything that might make those with whom the work is carried on feel that they are being "looked over."

(b) Longer trips to mission fields at a distance, in this and other lands. People who have planned

automobile journeys have frequently been persuaded to visit home mission stations *en route* and have become actively interested by so doing. Some of the mission boards plan tours on which a group of leaders in the churches are taken to visit their schools and mission stations. Occasionally tourist agencies have specialized in such mission tours.

(c) Pains should be taken, whenever such trips are made, to see that those who go have opportunity to report on their impressions to the rest of the church.

9. Publicity

Because of the fact that the program of missionary education in the church must depend for its success on the extent to which it can win the interest and attention of the members, the right sort of publicity becomes of importance. In some churches, the missionary committee has a special subcommittee in charge of this work. Such a committee, composed of people who have special gifts in this line can be of very great service. Its members will study the art of advertising as expressed in the magazines, in show windows, and in other ways. It will include in its number some of the young people who can draw or paint. Its work will have to do with the advertising of various elements in the program, such as the following:

Special sermons or addresses by the pastor or visiting speakers

Church School of Missions or similar courses of mission study

Special programs in the Sunday School, Woman's Society, Young People's Society or other groups

New books or magazine articles worth reading
The Every Member Canvass of the church
Events of interest in home or foreign missions

Its methods will include the use of Posters, Bulletins, notices in the Church Calendar, brief Announcements prepared with care in the manner of the four-minute speeches used so extensively during wartime drives, and any other method that will arouse interest.

The publicity work of the missionary education program must be honest. It will not resort to cheap and superficial methods of attracting attention and so degrade the cause which it represents. Neither will it be overserious and monotonous. Too many missionary meetings are killed before they start by the announcement that the "Woman's Society will hold its monthly meeting at the usual place and at the usual time." Each announcement should seek to reveal some distinctive feature of the event to come.

The adoption of an aggressive publicity campaign lays a corresponding obligation upon those in charge of the programs to "deliver the goods." The best advertising firms insist upon truthfulness and will not continue to accept contracts from business houses which fail to live up to their representations. The standard of the church should certainly be as high.

For Individual Study

Describe any missionary or religious educational dramatization that you have witnessed. What impressions did you get from it? What is your estimate of the value of this kind of teaching?

Study five or six missionary plays or pageants and write a criticism of them on the basis of principles stated in this chapter.

Write an original dramatization of some missionary subject; or better, work out such a dramatization with a group of Juniors or young people.

Visit, if possible, some missionary exhibit or museum and make note of its educational values: ways in which you could use it as an aid in teaching.

Describe the program of a missionary meeting you have attended. What were its good points and its defects? How do you think it might have been improved?

Outline a program for such a meeting, choosing some definite theme and stating the age group for which it is intended.

Write an announcement of a meeting to consider the subject of "Young People in Japan," as you would if you were secretary of the society and had to prepare this notice for the church bulletin.

Observe advertisements in the magazines or show windows and make note of methods suggested which might be applied to the advertising of church meetings.

FOR CLASS DISCUSSION

Discuss a missionary dramatization studied in advance by members.

Study a missionary program and discuss its merits and possible improvements.

Discuss the best methods of publicity for missionary meetings and other events.

References on This Chapter

DRAMATICS

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MILLER, ELIZABETH E. *Dramatization in the Church School.* University of Chicago Press, 1923

OVERTON, GRACE SLOAN. *Drama in Education.* Century Company, 1926

RUSSELL, MARY M. *How to Produce Plays and Pageants.* Doran, 1923

The list of available missionary plays and pageants is too extensive to give here. The leader should consult the following sources:

Denominational Boards, many of which have lists of dramatic material illustrating mission work.

Federal Council of Churches: Committee on Religious Drama. Annotated List of Religious Plays and Pageants.

Missionary Education Movement. List of plays and pageants.

Books of plays and pageants, such as the following:

APPLEGARTH, MARGARET T. *Short Missionary Plays.* Doran, 1923

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ARCHER, JOHN CLARK. *A New Approach in Missionary Education.* M. E. M., 1927

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Chapter VII

AGENCIES FOR MISSIONARY EDUCATION IN THE CHURCH

The growing recognition of the unity of life and of education is bringing a new emphasis upon the educational task of the church as a whole, and the use of the term "Church School" as denoting the agency through which this work is carried on. The Church school includes the Sunday school, the various societies or clubs, weekday classes, in short, all the organizations and activities of the church which contribute toward the religious education of its members. It should be more than a collective name applied to a number of miscellaneous and more or less independent units. It should mean that the church has realized the nature and importance of its educational work and has organized for it, bringing its various agencies into proper relation to one another, so that each may make its due contribution to the common end and avoid conflicts and duplication of energy.

It is in this sense that the term "church school" is used in this book; the "Sunday school" denoting the sessions held on Sunday.

If missionary education is to become an integral factor in religious education it must find its proper place in each part of the church school. It is the purpose of this chapter to discuss these various agencies and the part that each should play in missionary education.

1. The Pulpit

The pulpit and its ministry are an important part of the church school. The pastor, by virtue of his position in the church, is inevitably the chief factor in determining the interest of his people in any particular item of the church life and work. For a majority of the church members who control its policies, he is the leader and the sermon their chief source of information and inspiration. A pastor with the missionary spirit who has also the gift of leadership will have a church with vision and the passion for service. The one who lacks these qualifications makes missionary education a difficult task in his parish.

The pastor should confer with the committee or the leaders responsible for this work and plan a definite program of missionary education in which the pulpit may share in such ways as the following:

(a) *Missionary Sermons.* These should come at more or less regular intervals and should be planned as a series so as to cover each year the outstanding features of the missionary work of the church. They should present not merely the bare facts of the mission work but an interpretation of their significance, their relation to Christian life and experience, to the advance of humanity in government, social living, and culture. Their aim should be to give to every member of the congregation an inspiring vision of the progress of the divine plan for the world and of the duty and privilege of every Christian to share in the realization of God's purpose.

(b) *Addresses by Missionaries and Mission Board Secretaries.* These should not monopolize the place

of the pastor's missionary sermons in which his own leadership is expressed, but they are of value in supplementing his presentations with first-hand observation and experience.

When such speakers are invited the pastor should be present whenever possible to welcome and to introduce them. The practice, too often followed, of inviting a missionary or secretary to occupy the pulpit as an inexpensive way of securing a supply does not give their message a fair chance in the estimation of the hearers.

(c) *Personal Interest of the Pastor.* An occasional sermon on missions will fail of its fullest possibilities unless it is backed by evidence of constant and active interest on the part of the pastor himself. Such interest will manifest itself in the frequent use of missionary illustrations, in the regular and specific mention of the missionary enterprises of the church in public prayer, and in his conversation as he engages in pastoral work.

The main question is, Does the pastor really believe in missions? Does he regard active interest and participation therein as essential to the spiritual health and growth of his people? Does he feel that an important part of his responsibility for leadership is to give the members of his church a world-vision and a passion for Christian service? If so he will not only use the methods suggested but find many others for the accomplishment of this purpose.

The preparation of the pastor for this service will be both general and specific. He will be a constant reader of missionary books and periodicals, not limit-

ing himself to those published by his own denomination but including in his study those which will give the broadest possible knowledge of the whole missionary movement. He will avail himself of the special helps furnished by his denominational department of missionary education and mission boards; such as literature describing the work of particular stations and fields, stereopticon lectures, programs for special occasions, and similar helps.

2. The Sunday School

For children and young people missionary education should have a large place in the Sunday school. The materials and methods appropriate for this purpose have been discussed in the preceding chapters, especially in chapters ii-iv. It will be necessary at this point merely to emphasize some of the main reasons for and the advantages of thus including missionary education in the Sunday program and also to speak of some obstacles that must be met.

(a) The Sunday school still is and probably will be for some time to come the principal agency of the church school. It occupies the chief place in the thought and experience of most children of the church. If they are to learn of missions as a vital factor in the life of the church and in their own Christian experience, it must be an integral part of their Sunday-school training. This seems too obvious to call for argument.

(b) Missionary education as part of the Sunday school program will reach a larger proportion of the total membership than can be reached through separate missionary organizations. This does not mean

that organizations for this or other special purposes shall not exist. It does mean that their programs should be correlated with that of the Sunday school as equal parts of the entire educational work of the church. Membership in such organizations should be open to and, as far as possible, should include the members of the respective Sunday school department corresponding in age. In other words all such organizations, with the Sunday school, should be regarded as parts of the church school and governed by its policies.

(c) The use of missionary materials will give new interest to the program of study and of training in worship. It will help to relate religious education to present life experience and will give more immediate and practical aims and motives for study. Its value in the service of worship has been fully treated in chapter iv.

(d) The chief obstacle to giving missionary education its proper place in the program of the Sunday school, apart from feeble interest or vision on the part of some leaders, is the lack of time. This, at least, is the reason most frequently given. The amount of time allotted to the average Sunday session of the church school is, indeed, limited. There are many appeals for the introduction of this or that special cause and the superintendent declares that he can hardly find time for the "regular lesson." Here is the real problem. The superintendent or director who seeks to defend his school against being swamped by miscellaneous extras, so that it has no definite and constructive educational program, is entirely right.

The question is, What is the real aim of such a program and what materials and methods will best serve to reach it?

We are still very largely under the domination of a subject-matter curriculum consisting almost exclusively of a fixed set of lessons drawn from the Bible. While most of us admit, as a matter of theory, that our real aim is that of developing Christian character and that the curriculum should center about the pupil and his experience, we have not sufficiently grasped the implications of that theory to adjust ourselves and our choice of materials and methods to its demands. A thoroughgoing acceptance of this theory of religious education will result in the recognition of certain facts.

1st. That the value of subject matter, lessons, is not as an end but as a means of stimulating creative thought and action in present living.

2nd. That the Bible is the most important of such means, in the sense that it is fundamental and that it furnishes the standard by which one must judge the worth of all other materials, but that it is not the only means by which Christian character may be developed.

3rd. That the study of other records of Christian thought and action and the participation in service activities often give new zest for the best kind of Bible study and lead to a keener appreciation of its true significance and its authority.

It is upon the basis of such principles as these that the reconstruction of our curriculum of religious education is proceeding. Missionary materials and activities will play a large part in that reconstruction. In such a curriculum we shall find place for a greater

variety of subject matter without adding to the total volume, and gain greater effectiveness in the accomplishment of our real purpose.

3. The Young People's Society

In many churches the separate society for young people is being replaced by the organized department of the church school which includes in its program meetings for worship and discussion and service and social activities, similar to those which have been carried on by the society. In any case the program should be correlated with the Sunday sessions for the same young people, and should give a large place to missions and community service. In most denominations the young people are asked to give toward definite projects of missionary work. There has frequently been too much emphasis upon the matter of giving with too little upon the kind of study that would help to make that giving intelligent and progressive. The freer organization which usually characterizes these groups is favorable to the introduction of missionary programs, topics for discussion, and projects of service, and, when properly presented, these meet with ready response from the young people.

In planning the year's program provision should be made for some definite share in the work of the church and in its benevolent enterprises. One or more definite projects selected from those included in the church budget of benevolences should be chosen and these made the subjects of study, discussion, and prayer, as well as objects for financial support. The two go together.

Apart from such projects there are various topics

closely related to missions which are particularly appropriate for young people; such as stewardship, the opportunities for Christian life service, international and interracial relations, the life of young people in other lands, and so on. This is the period in which life principles and ideals are being most definitely and consciously chosen. Such choices should be made with the widest possible knowledge of Christian life and work throughout the world.

Many young people's organizations have seen the opportunity for service by interesting other members of the church in missions through the presentation of special programs, plays, and pageants, and by helping in various ways to give effective publicity to the interests involved.

Denominational missionary education departments and mission boards furnish programs, literature, discussion topics, and other helpful suggestions as to materials and methods for young people.

4. The Woman's Society

The women's home and foreign missionary societies have unquestionably done more than any other agency for the promotion of missionary interest in the local church. We believe that the future will show even greater results with the progress that is being made toward unity in organization and program. In the place of the old trinity of Home Missionary Society, Foreign Missionary Society, and Ladies' Aid, church women are combining into one Woman's Society for all this work. From the standpoint of missionary education this is a decided gain. It tends to acquaint all the women of the church with the whole work of

the church at home and abroad and lays wholesome emphasis upon its unity in place of the divided interest and even competition which the plan of separate organization sometimes produces.

If the best results of this type of organization are to be realized there must be a real unification. In some cases there has been a nominal combination of the three societies into one, but with departments for the various lines of work, each with its own officers, committees, and programs. The result has often been to leave these departments practically as independent in their operation and in their appeal to the membership of the church as were the separate societies that preceded them. A sample of the better plan may be found in the organization of one woman's society in which the Ladies' Aid, the Home Missionary Society and the Foreign Missionary Society have been combined. The name of the new organization is the Woman's Benevolent Society. Its activities include "World Missions, Social Welfare, and Church Work." It has the usual general officers and maintains the same relations toward the missionary organizations of the denomination as did its predecessors. The significant point in its plan is the Standing Committees which are as follows: Membership, Missionary Program, Work Committee, Hospitality, Home Service, Finance, House Committee, Entertainment, Library, and Motor Corps. The Missionary Program Committee is responsible for the monthly programs covering both Home and Foreign Missions. The Work Committee directs the handwork of the Society, likewise embracing both fields in its service. The

Home Service Committee looks after the sick and the shut-ins, and the House Committee has charge of such matters as were formerly cared for by the Ladies' Aid. Thus a unified program is developed, enlisting the interest of all members in the entire missionary and church work.

The work of such a society will include the missionary education of its members through programs and study classes, making articles for use in the church and in various missionary and philanthropic institutions, raising money for such purposes, welcoming strangers, visiting the sick; in short, everything in the way of Christian service for which local conditions may call. The suggestions already made with reference to study classes and programs will apply here.

The success of any such society depends in large measure upon the quality and amount of thought and executive ability invested by its leaders. The society just mentioned furnishes another illustration worth noting. It issues each year a booklet of about sixteen pages which contains a brief statement of the aim and activities of the society, a list of the local charities and other causes in which it is interested, a list of the officers and committees, detailed programs for the meetings of the year with topics and leaders, and the names and addresses of the members. The publication of such a yearbook is of great value both for the information it gives and as evidence of advance planning. One value of such a publication is that it makes early planning necessary.

The Woman's Society should also seek to make

itself and its work known to all the women of the parish in the most attractive manner possible. It should make a report of its work at the annual meeting of the church and this report should be prepared, not as a routine matter, but in view of the opportunity which this presents to interest those who are not members. Many societies follow a plan similar to that of one which for years has made its annual meeting an event in the life of the church. A dinner is served at which the men are given the privilege of waiting at the tables and of hearing the addresses which follow. The program consists of special music, a report of the year's work by the secretary to whom the various committee reports have been submitted in advance, and an address by some invited speaker. Cards on which new members may enroll are at each place, and every such occasion brings additions to the roll.

Other measures for promoting interest are suggested under the head of Publicity.

5. Men's Classes and Groups

There is no reason why we should accept the traditional view that women only are interested in missions. Men need its inspiration as much as women do and will respond if the matter is presented in the right way. The greatness of the task must be made clear and its relation to world-wide, national, and international issues, political, industrial, and economic. In doing this, however, care should be taken not to dim the Christian motive and appeal.

Men do not respond so readily to the attempt to form special missionary organizations for them.

They are better reached through classes, brotherhoods, clubs, forums and similar organizations which already exist. The problem is to put the missionary motive into the programs of these groups and this is being done in many cases. Considerable attention has been given to the publication of books especially adapted for use in men's classes. Numerous discussion outlines have been prepared and a steadily growing body of material is available, some of which is listed at the close of this chapter.

The Every Member Canvass may be made a project in missionary education for men. Anyone who is to serve as a canvasser would rather know something of the cause which he has to promote. To this end the budget of the church should be prepared in advance, including the items for church expense and those for missions, and be submitted for study, comment, and criticism to the men who are to take part in the canvass. It is quite likely that modifications may be suggested by them and these should be considered with care and frankness. Under thoughtful leadership, such a study of the church budget may give considerable knowledge of the missionary enterprise.

The Church School of Missions, to be discussed later, has proved very effective in reaching groups of men, who will engage in intensive study for a limited period of time when they hesitate to bind themselves for a longer period.

Men are as much interested in the practical aspects of Christianity as are women. They can be enlisted in its study and service by using methods of organi-

zation and materials best suited to their time and point of view.

6. Other Organizations

Various organizations for boys and girls and young people may be utilized for the purposes of missionary education. The programs of the Camp Fire Girls, Girl Scouts, Girl Reserves, Boy Scouts, Knights of King Arthur, Queens of Avalon, the Christian Citizenship Training Program, Pioneers, Tuxis, and similar organizations may be enriched by the materials and activities provided by missionary education. Some of them make more or less definite provision for such work. The leader who possesses the missionary outlook and spirit can find place for it in any of them.

7. The Mid-Week Meeting

The old time "monthly concert of prayer for missions" has fallen by the wayside. In some cases it worked its own undoing by becoming stereotyped and lifeless. The values which it held are too precious to be surrendered without a struggle. The right use of missionary topics may prove the means of putting new life into a meeting which is more or less of a problem in most churches.

Many churches have adopted the plan of holding a "church night" meeting at which the various aspects of the church life and work are discussed. If missions is accepted as vital to the spiritual life of the church it surely will not be ignored here.

Some pastors have arranged series of programs in which the whole enterprise of the church is studied

under such heads as Religious Education, Parish Work, Community Service, Foreign Missions, National Missions. A good plan is to make some individual or group responsible for each program in the series, the pastor meeting with the leaders in advance to plan the whole and to suggest methods of presentation. Others have made the church expense and benevolence budget the point of contact, as suggested for the men under Section 5 of this chapter.

Some of these topics will provide material for several profitable meetings, as for example, the different aspects of the foreign missionary work: educational, medical, industrial and agricultural training, etc. So, too, the home mission work may be studied under such heads as the rural church, frontier missions, city missions, work with immigrants, and so on.

The stereopticon lectures provided by mission boards are of help in such programs as well as unusual and striking methods of presentation.

Here again, success depends upon careful planning, good publicity, and vision.

8. The Church School of Missions

This plan has been steadily growing in recent years and has proved its value. Most denominational departments of missionary education issue special booklets giving suggestions as to organization, promotion, and program. Its success rests upon a principle which has had much to do with the development of extension work in general education; namely, that people can be interested in definite, worthwhile projects of study for limited periods of time, when they will not readily join a class for an indefinite period.

While plans and methods will differ according to local conditions, the following may be given as a typical, average plan.

In most schools of missions the term is six or eight weeks. The time is a week-night evening, usually that of the usual midweek meeting. Some churches hold their schools on Sunday evening.

In many cases a supper is served at a moderate price to which members may come direct from work. This not only insures the attendances of some who would not go to their homes and then come out to an early evening meeting, but makes for good fellowship and acquaintance.

After supper those present separate into class groups for an hour's study of some chosen topic. The study program usually includes both home and foreign missionary subjects and, in most cases, these are the interdenominational mission study topics for the year. Churches which are interested in the support of some particular missionary projects may prefer to take these as subjects for study.

Following the study classes is an assembly period of from forty-five minutes to an hour, at which topics of general interest are presented by a speaker, an illustrated lecture, a dramatization, or some other appropriate method, closing with a brief devotional service.

Detailed suggestions as to methods of operation will be found in the literature furnished by the various denominational boards.

Plans should be made early and the best possible methods of publicity and promotion be utilized. A

sermon on some appropriate theme, such as the missionary task of the church, may lead up to an announcement of the school. Registration cards should be provided on which members of the congregation may enroll while the matter is thus fresh in their minds. Follow the main lines of interest and natural groupings in the selection of topics and the formation of classes. Secure the best possible leaders and speakers and do this well in advance to give time for thorough preparation. Young people can help greatly by preparing original posters setting forth various aspects of the school program. These should be prominently displayed for two or three weeks in advance. Many other methods will suggest themselves to a resourceful committee.

9. The Weekday and Vacation Schools

It is only necessary under this head to call attention to the opportunities presented by weekday and vacation school classes for the activities of missionary education, and also the appropriateness of the materials and methods of this work for these classes. The longer periods and the conditions under which the classes are usually conducted give opportunity for the use of continuous projects and various activities not offered by the restricted sessions of the Sunday school. Moreover the study of religion in the concrete is just the sort of thing that best meets the needs of the pupils attending these schools. Evidence of this is seen in the steadily growing demand for missionary material voiced by leaders of weekday and vacation-school work. The Missionary Education

Movement has issued a special folder advertising graded materials adapted to such work.

What has been said about project work, story-telling, poster-making, and similar methods in previous chapters will apply to the weekday or the vacation-school class.

FOR INDIVIDUAL STUDY

Make an outline of the educational activities of your own church, showing how these might be organized under the general head of the Church School.

To what extent is the pulpit in your church an active force for missionary education? In what ways might a missionary committee cooperate to make it more effective?

In what ways does missionary education find place in the program of your Sunday school? What are the results in the way of knowledge gained by the members? How much interest is aroused? What general impressions do you think the members of the school receive as to the nature and importance of missions? What suggestions can you offer for improvement?

Comment in the same manner upon the missionary education work of the Young People's Society, the Women's Society, Men's groups, or other organizations in the church.

Has your church conducted a church school of missions? If so, with what results? Send for the literature issued by your denominational board on this subject. What seem to you the advantages of this plan of work? Make an outline of a program for such a school in your church.

What special opportunities for missionary education are presented by the weekday or vacation church school?

FOR CLASS DISCUSSION

Any of the above mentioned topics may be helpfully discussed by the class with the aim of securing interchange of views as to the best methods of improving the work of the various organizations and agencies in the church in the direction of missionary education.

References on This Chapter

The best material on the work of the various agencies will be found in the literature published by denominational boards on plans and methods for such groups. Consult the Department of Missionary Education or the Educational Secretaries of your mission boards. The following books will also be helpful:

COPE, HENRY F. *Religious Education in the Church,* chapters x, xii, and xiii. Scribner's, 1918

CRONK, KATHARINE S. *Missionary Methods for Church and Home.* F. H. Revell, 1927
Selected from the department conducted by the author in the *Missionary Review of the World.* Full of practical suggestions.

MORSE, F. HARVEY. *The Woman's Class in Action,* especially chapter ix. Doran, 1926

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WEEKDAY SCHOOLS

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Chapter VIII

ORGANIZATION FOR MISSIONARY EDUCATION

A CAMPAIGN of missionary education requires a definite plan and an organization adapted to its purpose. Haphazard methods carry with them no assurance of success, nor can any ideal, however worthy, be safely left without the leadership of those who will plan and work for its realization.

The first principle of good organization is to determine the end in view and then to set up the machinery, and this should be as simple as is consistent with practical efficiency. It is with this in mind that we have deferred treating of organization until we had first discussed the work to be done.

The aim, briefly stated, is to develop in each church a program of missionary education which shall be an integral part of the general educational plan, thoroughly graded in its choice of materials and methods, and effective in reaching all ages and all departments of the church.

1. Organization in the Church

The type of organization in each local church must be determined in view of existing conditions. There is a tendency on the part of some church leaders to outline a single plan which may be handed down to the churches with the admonition, "This is the way, walk ye in it." From the standpoint of overhead promotion this is undoubtedly the easiest way. Like

many another easy way it has its disadvantages, chief of which is that it doesn't work. No one program or course of study is equally suited to all types of churches. The same is true of organization. The requirements of the large church are quite different from those of the smaller one, in city or rural community. Many a failure has resulted from the attempt of a small church to take over in all its detail a successful type of organization from some larger church, only to have it prove too cumbersome. On the other hand large churches have sometimes applied the principle of simplicity with more vigor than wisdom and thereby laid too much work on the shoulders of a few workers. The suggestions which follow attempt to show the kind of leadership needed with the expectation that they will be adapted to the needs of each individual church.

(a) There should be in each church *a committee responsible for the promotion of missionary education.* How this committee shall be constituted, appointed, and named depends upon circumstances. The ideal situation is to have a religious education committee or board in the church, active in the discharge of its duties, and so convinced of the value of mission study and service as to give them the place which they deserve. Such a situation, unfortunately, does not always exist. Many churches have no religious education committee. Many of those which do exist are inactive. Even when they do work many of them are not, as yet, sufficiently alert to the Christian character values in missionary education to be safely entrusted with its administration.

The next best plan and the one which probably best fits the majority of our churches at present is to have a missionary education committee especially charged with this work. It may be called the Missionary Committee, the World Friendship or World Service Committee, or whatever name seems appropriate and desirable; but its task should be that of initiating and carrying on a comprehensive plan of missionary education such as has been outlined in the preceding chapters. This means that its work will be done in view of its proper relation to the religious educational program of the church. If there is a religious education committee, the missionary committee will work in the closest possible cooperation with it for the development of a unified plan. Under such conditions a major aim of the missionary committee should be so thoroughly to convince the religious education committee of the importance of missionary education that the latter shall eventually make this an integral part of its program. If there is no religious education committee the missionary committee will still endeavor to make mission study and service vital factors in the educational program.

Whatever its name or manner of appointment, this committee must be clear as to the nature and scope of its task. Many churches have missionary committees whose work is practically limited to that of deciding what causes shall be presented to the membership of the church for financial support and of devising means for raising the benevolence budget. The missionary education committee will be interested in such matters, especially when the church

adopts for support definite projects which may become points of contact for effective education. But the task is far greater in scope than the benevolence budget of any given year, and the methods and materials used will be chosen independently of their bearing upon immediate financial returns.

(b) This committee should be appointed in accordance with the rules which govern the procedure of the church in such matters, but in such manner as to give it full recognition among the other standing committees as of major importance. It should report regularly to the church at its annual meetings and on such other occasions as may seem desirable.

For the sake of continuity in plans and policies, it is best to divide the membership of the committee into classes with varying terms of office. This avoids having at any time an entirely new committee, all of whose members are unacquainted with the details of previous work. The number of classes and the length of terms will be determined in view of the size of the committee and other local conditions. As a general rule the term of office should be not less than three years nor more than six. The average member will do better work the second or third year due to the experience gained. The upper limit is equally desirable to prevent falling into ruts of action, and to introduce new blood and fresh ideas.

Such a committee would be organized at the beginning by electing its members, for example, in three classes for one-, two- and three-year terms respectively. In each following year the vacancies would be filled for the full term of three years. If the six-year limit

is adopted, no person having served two successive terms of three years each would be eligible for re-election. This would not prevent bringing them back on the committee after one or two years had elapsed.

It is well in such cases to elect those who seem likely to render the more effective service for the longer term at the first, and to try out those whose ability is less certain for the shorter periods. If they prove capable they can be reelected.

(c) The membership of the committee should be carefully chosen with two things in mind. The first is the personal qualifications of each member. These include genuine interest in missions, educational training and experience, and willingness to work. The second thing to be considered is representative standing. This means not only personal influence as a leader in the church, but connection with other departments and activities. As far as possible the missionary education committee should include in its membership those who are actively engaged in the Sunday School, the Woman's Society, the Young People's Society, and other educational and missionary organizations. It should also include members of the Deacons, Elders, Trustees, Vestrymen, or whatever similar official boards may be provided for in the government of the church. The pastor will be *ex officio* a member of this committee.

Young people should be included in the membership of the committee. Not only is it good training for them thus to share in the development of the plan, but they will often make valuable suggestions.

2. Organization in the Community

Certain projects in the field of missionary education may be undertaken by the churches of a town or neighborhood cooperatively and thus make a deeper impression on the community.

A cooperative school of missions has frequently been made a community enterprise. The texts issued by the interdenominational agencies are suitable for such use and the pooling of resources often makes it possible to have a larger school and to get outstanding speakers and leaders. Many will be attracted to such a school who would not be interested in the smaller undertaking of a single church.

A missionary exhibit such as is described in Professor Archer's recent book[1] may be carried out as a community enterprise when no one church could do it so well alone. The same is true of such projects in interracial friendship as the Festival of Nations, or International Bazaar. Indeed these can hardly be conducted with success on any other than a cooperative basis. The program will be developed according to the resources at hand, but the usual features are exhibits, loaned for the occasion, of articles and works of art from various nations, booths for the sale of articles from various lands, folk-dances, songs, and dramatizations contributed by the various racial groups. Such an enterprise is most valuable in promoting acquaintance and that spirit of fellowship which comes through mutual participation in a common undertaking.

For any such community enterprise a committee

[1] John Clark Archer: *A New Approach in Missionary Education.*

will be needed which shall represent the various churches or groups participating. Various subcommittees will also be required, the number and duties of these depending upon the nature of the undertaking.

3. Organization in the Denomination

The missionary education leader should be familiar with the missionary program of his denomination and the agencies through which it is carried out. This is important, not only because of the literature, suggestions for projects and service, and other helps which may be secured from these organizations, but also because these agencies form the instrumentalities through which the local church carries on its more distant service. As such they are in themselves appropriate subjects for study and investigation on the part of older pupils. We are beginning to realize that it is useless to talk to young children about mission boards. The youngest pupils need to have mission work presented to them in very concrete form. But as they reach the age when they begin to organize for their own purposes into clubs and societies they can understand and appreciate other forms of organization. Even young children can get some idea of their value through the concrete approach. A group of primary children had become much interested in the children of a kindergarten in Japan. They wanted to give some money with which to buy a blackboard, pictures, and other materials for this kindergarten. Then the question arose, "How shall we get the money to them?" The leader told them that there was a society to which some of their own mothers belonged

that would take their money and send it to the school to be used as they desired. The children readily got the idea that here was a group of women who would help them do something that they wished to do. The leader very wisely refrained from any attempt to explain the general operation of the mission board, as such, but was content to lay this foundation for future appreciation of its value.

A concrete situation often furnishes the best approach to the work of mission boards with older pupils. A class of high school girls became interested, through letters from a relative of one of their number, in a hospital in India. They raised money to send to this hospital, but said that they did not wish to give it to the mission board. The leader did not press the point but turned it into a project of investigation. Fortunately, this class was in the same city as the headquarters of the board under whose charge the hospital was operated. The leader asked members of the class to inquire at the bank, the office of the express company, and of the board, to find out how much it would cost to send their money to the hospital. They discovered that the mission board would do it for them much more cheaply than the ordinary commercial agencies. In this case also the board took on the appearance of a friendly agency that could help them, and this led to a study of its fields and methods of work, of which they were fully capable.

Another class of high school boys had been studying the topic of "Patriotism." This had led to the question of ways and means of making a better nation.

Home missions came in as one means and these boys undertook a study of the work of the home mission board of their denomination. They got their information from the printed reports and other literature of the board and worked out a program which they gave before the department. In a clear and interesting manner, the report dealt with the organization of the board, the different departments and aspects of its work, its value to the nation, its cost and needs, many of the points being illustrated by posters and charts. It is doubtful if any group of adults in the church could have done it better or even as well.

Mr. Lobingier gives a good outline for such a study for any such group.[2] With all our insistence upon definite projects for younger pupils we should not forget that the work of a board may be an equally concrete and interesting project for older students. A program of missionary education which continues to reduce the entire denominational enterprise to the level of a series of disconnected items will not produce a generation of church members capable of viewing the missionary enterprise in statesmanlike manner.

Another good approach to this matter, for pupils of high school age and over, is a study of the local church and its work. Here is an organization with which they are connected, many of them as members. What are its aims? What is its work: in the community, in the nation, in the world? Such a study has possibilities of great interest and of the utmost

[2] John L. Lobingier: *World Friendship through the Church School*, p. 36.

value for their training for church work. A good outline for such a study will be found in another book by Mr. Lobingier,[3] supplemented by literature from denominational headquarters. Suggestions for such a project will also be found on page 39 of Mr. Lobingier's other book (Note 2).

One great value of this mode of approach is the conception which it gives of the world-wide work of the church and the place of missions as an essential factor therein, rather than as an extra to be considered after local needs are cared for.

DENOMINATIONAL AGENCIES FOR MISSIONARY EDUCATION

Missionary education leaders may secure valuable assistance in the way of literature, pictures, stereopticon slides, methods, project suggestions, and general advice from their denominational departments of missionary education, or from the educational secretaries of mission boards. If the information desired has to do with educational methods and policies, it will probably be better to address the department of missionary education, if there is one. If one wants information concerning a specific piece of mission work it will be better to address the board having that work in charge. The leader often needs facts which concern the work of several different boards, in which case the missionary education department will usually assemble them for him.

The Missionary Education Movement has on its

[3] John L. Lobingier: *Our Church* (University of Chicago Press).

records twenty-two different denominations which have such departments of missionary education, or educational departments or secretaries in their mission boards. Inasmuch as headquarters, personnel, addresses, and even organizations are apt to change, it seems better not to attempt a detailed list in a book of this nature. Such information may be secured through denominational headquarters.

4. INTERDENOMINATIONAL AGENCIES

Missionary Education Movement of the United States and Canada.

This is a cooperative organization in which the leading denominations are represented. Its work includes the publication of mission study texts, reading books, and graded materials. Its publications are sold through denominational bookstores and headquarters. It also aids in the promotion and supervision of interdenominational missionary education conferences. This Movement has been responsible for some of the most significant developments in recent educational policy and methods. Many of its publications are issued under the imprint of The Friendship Press.

Central Committee on the United Study of Foreign Missions.

This group, representing several denominations, acts as the Committee on Literature and Mission Study for the Federation of Women's Foreign Missionary Societies. It publishes texts and other literature of foreign missions.

Home Missions Council.

Affiliated with the Federal Council of Churches, this organization is the cooperative agency for the home mission boards in the study and promotion of

general policies. It issues an annual report and other helpful literature.

Council of Women for Home Missions.

This council represents the women's home missionary societies of the leading denominations. Through its Committee on Home Mission Literature it cooperates with the Missionary Education Movement in the joint publication of texts and materials.

Missionary Research Library.

This valuable collection of books on missions is open for reference use to any interested person. It is located at 419 Fourth Avenue, New York City.

Student Volunteer Movement.

For many years this has been the principal recruiting agency for foreign missionary service. Of late it has broadened the scope of its work and has made valuable contributions to the general study of missions.

Foreign Missions Conference.

This organization is the cooperative agency for the foreign mission boards of the leading denominations and has been a strong force in advancing interdenominational comity on mission fields. Headquarters, 419 Fourth Avenue, New York City.

Young Men's Christian Association, New York City.

Young Women's Christian Association, New York City.

This item refers to the national committees of these two movements. They have worked in close cooperation with the Student Volunteer Movement in recruiting volunteers for missionary service. They have carried on mission work in many different parts of

the world and have also published some valuable material on this general subject.

Christian Education Committee of the Council of Christian Associations.

This committee represents the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement and has done much, through its conferences and publications, to further missionary education among students.

There are numerous other organizations for the promotion of world peace, international and interracial friendship, and general human welfare, many of which are closely akin in spirit and work to the missionary enterprise. Their number and variety prohibit any attempt to list them here. *The Handbook of the Churches,* issued annually by the Federal Council of Churches in America, gives the names and addresses of the more important agencies of this type. The leader will find much of the material issued by these organizations very helpful.

FOR INDIVIDUAL STUDY

Study the missionary education work of your own church. Is there a definite plan and purpose? What committee or committees are in charge? If more than one, are they related? How is the work related to the general program of education? What proportion of the membership are interested or influenced? Is the work well graded? What suggestions have you for improvement?

Describe any plan for community missionary education of which you know, and estimate its value.

What organized agencies for missionary education has your denomination? What kind of service do they render? What helps do they furnish for the local church?

What interdenominational agencies are there that can help you in planning and carrying out a program of missionary education in your church?

Outline a project for a group of young people or adults through which the members may get a comprehensive knowledge of the world-wide work of their own church.

FOR CLASS DISCUSSION

The first two and the last of the topics given above will be found well suited for group discussion. It will be helpful to present a written outline in advance with enough copies for distribution and study.

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Foreign Missions Conference. *Foreign Missions Year Book of North America*

Home Missions Council. Annual Reports and other literature

Chapter IX

MATERIALS AND METHODS FOR YOUNG CHILDREN

BECAUSE of the place which missionary education should have in the general program of religious education and in view of the fact that such education, particularly for children, will center largely in the Sunday school, our discussion of materials and methods for the various age groups will be organized according to the commonly accepted departmental divisions of the school. The suggestions offered, however, are not limited to those which may be used in the Sunday sessions. The Sunday school is but one division of the church school, and the latter, if it is to be successful, must regard the home and play-time as important spheres of action in which the principles taught shall find expression.

1. Cradle Roll—Ages 1 to 3

Children of this age are too young for direct instruction. This does not mean that nothing can or should be done for their missionary education. The aim in this period must be to control the environment in which the child is growing so as to make its influence helpful in the development of right attitudes toward others. This environment is practically limited to the home. Children respond to the feelings and actions of parents long before they are old enough to reason about anything. The foundation for later attitudes of friendliness or superiority, for impulses

of generosity or selfishness are thus laid at a very early age. A successful worker among people of many different races attributed his ability to mingle with all of them upon terms of good fellowship to the fact that from his earliest years his home had been one in which people of different races had been welcome guests. His first impressions of the Japanese had been those of a kindly young man, a student in a nearby university, who was a frequent caller and who used to tell him wonderful stories from the folklore of his own people.

The immediate objective for this age is, therefore, the parents. The leader of missionary education for the Cradle Roll will seek to furnish parents with information regarding human conditions and needs at home and abroad, and to suggest opportunities for practical service such as shall tend to create in the home an atmosphere of Christian love and helpfulness, showing itself in all the family relationships and in the contact of its members with other people.

A list of books suitable for reading by parents will be found at the close of this chapter. Many of the denominational mission boards will furnish literature on children's work on home and foreign mission fields which may be distributed in the homes.

Simple, warm-hearted hospitality shown to missionaries and to nationals of other lands is an important factor, as illustrated above. In all this, as well as in the manner of giving money or service, the significant thing is the spirit in which it is done. In its effect upon little children this counts for more than the size of the gift.

Occasional meetings at the church or in homes, to which mothers may come with their babies, are helpful. They not only promote fellowship but afford opportunity for learning more about the work for children elsewhere. Discussions on parents' attitudes, table talk at home, stories, pictures, and games will be interesting and profitable. Speakers who can tell from experience or observation of child life in other lands will help greatly. The presence of mothers of other races with their babies will serve to create good feeling.

This program should be promoted as a feature of the Cradle Roll Department of the Church School. This is more important than the formation of separate mission cradle rolls. These not only limit the field to those who are sufficiently interested to enroll their children, but further emphasize the division between missionary and religious education. The growing tendency to combine the Cradle Roll and Home departments into one extension division of the school helps in the carrying out of such a program as has been suggested.

Giving, as an element in the missionary education of Cradle Roll children, deserves more careful scrutiny than it sometimes receives. A controlling motive in the organization of some missionary cradle rolls has been the raising of additional funds through so-called dues. The idea of an infant paying dues is rather fictitious. True missionary giving cannot begin until the child is old enough to have money of his own which he can share with others. The membership dues of cradle roll children are really another

way of soliciting money from parents without giving credit for a free gift.

A better method, and one more in keeping with the aim of reaching the parent, is to put the matter upon the basis of a thank-offering by the parents. What can be more appropriate than to observe the birthday of one's child by a gift to be used for other children less favored? Or what can be better calculated to impress children with the true meaning of Christmas than to know that father and mother have not only remembered them on the birthday of the Christ, but have also made a gift for others of His little ones?

2. Beginners—Ages 4 to 5

The aim of missionary education at this period is to help the child, through imitation and acts of helpfulness, to develop right attitudes toward all with whom he has contact or about whom he may learn. This is the time to establish close association between loving impulses and kindly acts and to form habits that shall lay enduring foundations for missionary interest and service. It was a wise mother who made it a practice, when her little child gave expression to one of those impulsive outbursts of affection so common to little children, frequently to suggest some service that might be rendered. The impulse of love thus finds expression, not only in a hug and kiss, or a "Mamma, I love you," but also in acts of helpfulness. In the same way the feelings of sympathy for other children may find expression in acts of helpfulness and sharing.

Missionary education for Beginners should be planned in view of the physical and mental character-

istics of the child. Some of these may be briefly stated as follows:

Restless activity: calling for frequent change of occupation and short stories.

Sense perception: requiring that teaching be concrete and clearly illustrated.

Suggestibility and imitativeness: making the manners, attitudes, and conduct of parents and teachers of greater influence than precept or argument.

Limited experience: centering in the home, the family, and a few friends. Right attitudes must be established in this circle of environment before attempting to reach out to the wider relationships of older childhood.

Strong and active Curiosity: making it possible to interest the child in new and unfamiliar persons and things if they are sufficiently related to his own experience to have meaning.

Imagination: providing for the child a world of make-believe in which he lives for much of the time and from which he can learn much because of its reality to him. Flowers, birds, animals, even inanimate objects such as dolls and toys live in this world. The attitudes which the child takes toward these have much to do with his character development. The Beginners department of one school had brought several dolls for the recent doll mission of friendship to the children of Japan. On the Sunday before they were to be sent away, these dolls had been collected and arranged for the children to see. The children had talked about their Japanese neighbors to whom the dolls were to go. At the close of the session one little girl walked up to the doll she had brought and said: "Tell that little Japanese girl that I love her and give her a kiss from me," and with that she kissed the doll on the cheek and went out happy in the thought that her message of affection would be delivered.

The missionary education of Beginners will center in the home and the Sunday school. It should not be differentiated from the regular course of Christian education. The child should learn from the beginning to think of missions as part of his religious experience, not as something set apart under a distinctive label. Missions should come to be a name for the spirit of Christian love and sympathy at work in the world.

(a) *In the Sunday School.* The missionary instruction and activities of Beginners will include such elements as the following:

(1) Emphasis upon the missionary aspects of the regular lessons. The child should be taught that God's love and care extend to all children, of all races and lands, and that by helping others he is sharing in the Heavenly Father's work for all.

(2) The use of stories, pictures, and objects relating to child life to supplement and illustrate the lessons. Choose such pictures and stories as will create liking and respect for other children. Too much of our missionary education tends to develop a superiority complex by playing up the degradation, poverty, weakness, and general inferiority of those "for" whom we work. Emphasize those fundamental qualities which other children possess as well as our own. They have their differences also, but we should stress those that are admirable rather than the unworthy. This point has already been noted as of universal application to all ages, but it is particularly important in these early years during which basic attitudes are developed.

(3) Emphasis upon right attitudes toward God

and toward other persons in the service of worship. Make frequent use of songs that express ideals of love and service in terms of child experience. Teach the child to pray that he may be helped to make God's love and care known and felt by other children. Prayers for little children should be very definite, mentioning as specifically as possible those whom we are trying to help.

(4) Training in service. The purpose in our teaching should be to reveal opportunities for helpfulness and to give a chance for the child to engage in such acts. These opportunities will begin with the child's immediate contacts, helping the teacher in the schoolroom, helping other members of the family at home, doing something for neighbors and people in local institutions, sharing his good things with others of whom he has learned,—in short, being kindly in all the relationships of life.

(5) Giving. The child should be taught to give as an act of self-expression. The development of real giving has been sadly hindered by overemphasis upon the bringing of pennies, or money in any amount, without regard to the way in which this money is acquired. Money has meaning to the child only as it comes to represent something significant in his experience. The practice of giving the child money "for the missionary collection" is of little help. If, on the other hand, the child has money which he has earned or which has been given to him to use as he will, and he is then led to use some of it for others instead of for his own immediate purposes, an important step has been taken in missionary education.

Children of this age may earn some money but care should be taken not to interfere with an equally important part of their training by leading them to ask pay for doing what should be a free expression of love and helpfulness at home. Remember that children may give service as well as money, and that this may have even greater meaning to them.

(b) *In the Home.* The Beginners department of the school must take into account and secure cooperation in the home. All that has been said about the importance of home atmosphere for Cradle Roll children is equally applicable here. The home is still the principal environment of the kindergarten child. The spirit of Christian service must be developed first of all in the home, and the major responsibility for this rests with the parents. They should be furnished with proper materials, such as stories of child life, accounts of missionary activities in behalf of children and parents, pictures which illustrate missionary topics, and the like.

Suggestions should be offered as to ways in which children may be engaged in helpful service at home and in the community, and thus give expression to the ideals taught in the school.

Literature and materials suitable for use with beginners will be found listed at the close of this chapter.

3. Primary Department—Ages 6 to 8

The aim of missionary education with primary children is to give them knowledge of God as Father of all, trustworthy information about children and

people of other lands and races, their conditions and needs, and to enlist them in acts of helpfulness.

The traits listed under beginners are characteristic of the primary child also, but with natural developments accompanying his growth in physical and mental capacity and the enlarging circle of environment and experience. Four such developments are of particular significance for missionary education:

Reasoning power is better developed. Imagination is more controlled. Fact comes to be distinguished from fancy. Stories must be more realistic and more closely associated with actual life and events. Teaching must still be very concrete and closely related to the child's experience.

The child enters school. This event has an importance not always sufficiently recognized. It greatly enlarges the child's circle of contacts and associations and multiplies the situations in which kindly helpfulness may be shown. In his school work the child learns much about other lands and peoples and is taught to make a variety of things. This lays the foundation for a much larger program of missionary teaching and activities.

The child learns to read. This acquisition is almost as important as the fact of going to school. It opens up new sources of knowledge and stimulates imagination and constructive thinking. It introduces the child to a new and much larger world, into which he may enter by himself.

Growth in ability to organize efforts toward more remote ends and to cooperate with others. This becomes most apparent toward the end of the period. It has decided bearing upon the character and length of stories that may be used, the nature of projects in which he may be engaged, and upon the planning of group activities. It is not uncom-

mon to find older children in the Primary department who are frankly bored by the simpler stories and activities of the younger pupils. This difficulty must be met by a more varied program and by using these older pupils as helpers and leaders for the younger ones.

(a) *The Church School Program.* Read again the suggestions for Beginners under 2a, then note these additional hints of methods for Primary pupils:

(1) In the teaching of the Bible and other lesson material, emphasize God's love and care for all with fresh application to the widening circle of the primary child's environment. The basic truths are the same but the range of opportunity for illustration and expression has greatly increased.

(2) Stories for primary children should be less fanciful than for beginners and should have more of plot and action. Choose those that describe the lives of other children accurately and sympathetically.

(3) Pictures. These help to make stories more realistic. Stereopticon or reflectoscope pictures may be used in the same way.

Primary children like to color cards and this is helpful if not allowed to become purely mechanical. Of more value is the drawing of pictures to express their own ideas, even though the execution may be crude from an artistic point of view.

(4) Posters. These may be made by individual children or by the group to illustrate stories, mission work, or projects carried out by the group. One such poster is described in detail in the pamphlet, "World Service Plans for Young Children," issued by the Department of Missionary Education of the

Congregational Education Society, Boston, Massachusetts.

(5) Dramatization. Simple impersonations, the acting out of stories and incidents, and similar forms of activity may be used with advantage.

(6) Sand-Table Work. Children enjoy sand-table representations of places in which they are interested. While the teacher will have to take the lead in this work, care should be taken to avoid doing it all and so depriving the children of any real part in the work.

(7) Worship. Stress motives of love and helpfulness in the songs and prayers of the department. Teach them to make prayers of their own asking that they may be helped to help others. Let them make prayer-list books of blank paper, writing in the names of parents, friends, teachers, missionaries, or others whom they wish to remember.

(8) Training in service. Suggest practical, definite things to do for others, at home, in the school, for younger children, for other departments of the school, for their church, their neighbors, their country, and for the world. Let the pupils suggest ways in which thy would like to help when they have learned of the needs. Mission boards will gladly send suggestions as to handwork that children can do.

(9) Giving. Continue the emphasis suggested for Beginners upon sharing their own possessions. Teach them that real giving means the use of money that has been earned or saved from their own funds. Lay more emphasis upon this than upon the amounts given. Once the spirit of generous sharing is aroused there will be no need to urge larger gifts.

(b) *In the Home.* The home and family life are still the chief factors in the training of the child. Parents should cooperate in the same manner as suggested for younger children and should be supplied with stories and suggestions as to ways of helping suited to the growing interests and capacities of the children. The culture of the prayer life of their children is a special responsibility of parents and they should be helped in meeting it.

(c) *Weekday Activities.* The Sunday session does not give time or opportunity for all that may profitably enter into the missionary education of children. It needs to be supplemented by weekday meetings, not necessarily throughout the entire year but preferably in shorter series, each centering about some project such as those outlined in the Mayflower Program Books and others listed at the close of this chapter.

Weekday sessions give opportunity for many activities such as handwork, dramatization, the playing of games which teach cooperation and which illustrate the life of children in other lands. If the church conducts a weekday school of religion or a vacation church school, these will be found particularly favorable for missionary education. This is shown by increasing requests for missionary materials from leaders in these schools.

FOR INDIVIDUAL STUDY

(The student should consider these topics with reference to the particular group in which he is interested: Cradle Roll, Beginners, or Primary.)

Examine several lessons from each of two or three courses for children, noting the points you would

emphasize in teaching from the viewpoint of missionary education. Note especially projects or service activities suggested, the attitudes sought for, and other such points as have been treated in this book. If you do not find such teaching points how would you improve the treatment or choice of lesson material?

Select five or six stories on home and foreign missionary topics that you would recommend for use in the department or by parents at home.

List five or six songs, expressing ideals of love and helpfulness, which you consider suitable for use with children of this age, indicating the motives appealed to.

Make a list of pictures suitable for use with young children and describe how you would use them, what stories you would tell to illustrate them, etc.

What advice would you give to a parent seeking help in the culture of the child's prayer life? Write a prayer suitable for children of this age, expressing ideals appropriate for missionary education.

Outline a plan for missionary education during a quarter's work in the Sunday school, weekday or vacation church school, indicating the age group for which it is intended, the theme or themes, and the materials and methods you would employ. If for primary children, suggest a project suitable for them.

FOR CLASS DISCUSSION

Any of the reports on the topics for individual study may be profitably discussed in the class, considering the suitability of the stories, songs, prayers, pictures, or projects suggested.

A member of the group may make a special study of some course of lessons and report on its value for missionary education, this report to be discussed by the class.

Get reports from various members of the class on aspects of home and family life observed by them

which either help or hinder the development of right attitudes on the part of children.

References on This Chapter

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CHILD STUDY AND GENERAL METHOD

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MILLER, ELIZABETH E. *Dramatization in the Church School.* University of Chicago Press, 1923

PERKINS, JEANETTE E. *The Amateur Poster Maker.* Pilgrim Press, 1924

Note. For lack of space and because new material is constantly appearing no detailed list of books for reading and study, pictures, or handwork material is attempted here. For these the leader should consult the catalog of the M. E. M. and the lists issued by denominational boards and departments of missionary education.

Chapter X

MATERIALS AND METHODS FOR JUNIORS

Juniors include girls and boys of from nine to twelve years of age, or, in schools that have adopted the departmental divisions now generally accepted, the members of the department for pupils of from nine to eleven.

1. Characteristics of the Period

Specific aims in education must be formulated in view of the physical and mental characteristics of the pupil. Those which have particular bearing upon missionary education for Juniors are as follows:

(a) This is preeminently the time for forming habits. Attitudes and modes of conduct are being acquired for better or for worse.

(b) Restless activity seeks outlet in practical work suited to the growing powers of the child. Definite projects of helpful service meet this need.

(c) Interest begins to center in the actions of older persons, while childish pursuits lose some of their attraction. The junior dislikes being talked to or treated as a little child. The hero worship of this age must be guided toward worthy personalities.

(d) The junior begins to form his own ideals based upon the conduct of those whom he admires. This makes important his association, in person or in imagination, with those who represent the best in life. Stories of missionaries and of noteworthy characters of other nationalities are good material. The com-

panionship in worthwhile service of leaders whom he likes is still better.

(e) There is strong interest in the new and strange. Scenes and customs of other lands appeal because of their novelty. These should be sufficiently related to his own experience to give them meaning. Customs of home, play, and school life, for example, may be very different from those of our own land and yet possess fundamental likenesses which make them understandable.

(f) The junior has, as yet, comparatively little appreciation of pure altruism. He is individualistic in his thought and actions. This calls for wise treatment. Individualism must not be allowed to crystallize into selfishness, nor must the appeal to unselfish motives be weakened by over-emphasis upon abstract ideals of self-sacrifice. Satisfying occupation in helpful service is what is needed.

(g) The junior's circle of environment is rapidly enlarging. He has moved farther out from the shelter of the home into school and play life. He is physically stronger, better able to take care of himself, less afraid of strange situations. He can read with greater ease and can do more things with his hands. These social and psychological changes contribute to a stronger feeling of independence and the desire for achievement.

(h) This is the time at which, for many, loss of interest in the Sunday school begins. Bible lessons and stories have become sufficiently familiar to lose their novelty and attraction. The program needs to be enriched with new material and particularly with

just such activities as missionary education can provide.

For more detailed study of junior traits the student should consult books on this subject. Those listed below will be helpful.[1]

2. THE AIM IN MISSIONARY EDUCATION FOR JUNIORS

The specific aim is to give the junior a wider knowledge of human conditions and needs throughout the world and of the heroic service rendered by missionaries, that he may develop attitudes of friendly appreciation of other people and engage in definite projects of kindly helpfulness and companionship.

3. ORGANIZATION OF MISSIONARY EDUCATION FOR JUNIORS

The missionary activities of Juniors should center in their department of the church school, including both Sunday and weekday sessions, as an integral part of the program. The reasons for this have been stated elsewhere,[2] and should be noted in planning organized work with Juniors.

The church-school program should be carried out with a view to the closest possible cooperation between home and school. The largest effectiveness is hardly possible if parents are indifferent and noncooperative.

A problem which at once arises is that of time. The Sunday sessions as at present organized in most schools are entirely inadequate. The solution of this problem rests upon recognition of the importance of

[1] Ernest J. Chave: *The Junior; Jean Gertrude Hutton: The Missionary Education of Juniors,* chapter i; Mary T. Whitley: *A Study of the Junior Child.*

[2] Chapter ii, section 5; and vii, 2.

missionary education as part of the Christian training of the pupils and the determination to make the best possible use of the opportunities that are available. There are at least five noted by Mr. Lobingier[3] as follows:

(1) The period of worship in which missionary materials may be used (see chapter iv).

(2) The introduction of missionary material in the regular course of study (see chapter iii).

(3) The lengthening of the Sunday-school session to provide time for this work.

(4) A weekday program correlated with that of the Sunday school.

(5) A vacation church school with missionary courses.

Missionary education for Juniors should include both home and foreign interests. It is not necessary or desirable that these two should be simultaneously in mind all the while, but the entire program should include both. Both are interdependent parts of one enterprise, and this relationship should be fully recognized.

4. MATERIALS AND METHODS

(a) *In the Church School.* The following suggestions apply both to Sunday and weekday sessions and may be applied according to the existing situation.

(1) For Study. The acquisition of knowledge is one of the important objectives named for juniors. This may be achieved through the use of good stories, missionary reading, and courses of study. The choice

[3] John L. Lobingier: *World Friendship Through the Church School,* pp. 52, 53.

of such materials should be governed by such principles as the following:

1st. Choose stories and books with life and action, and those that breathe the spirit of adventure, heroism, and worthy achievement. Avoid long and detailed descriptions of scenes and especially anything that savors of moralizing upon abstract virtues.

2nd. Select biographical material chiefly. Study the lives of men and women who have done great things, who possess the qualities of heroism and strength, and who demonstrate the dignity of service. The sacrificial aspects of character will appeal more strongly a little later in life.

3rd. Make teaching definite and concrete. Avoid such abstractions as "goodness," "kindness," "generosity," or "self-denial," as topics. Present worthy deeds in the concrete and let the pupil form his own ideals expressed in his own terms.

4th. Avoid sentimentality. Do not talk to the junior as if he were still of primary age.

5th. Emphasize the worthy achievements and contributions to human welfare made by members of other races in our land and throughout the world.

Some church schools have maintained reading rooms for juniors with suitable books, attractive pictures, or interesting curios. This is especially useful when no children's room in a public library is accessible, or when it is desired to make available books that the library does not have. A story hour conducted on some afternoon or Saturday morning, will help to make such a room attractive.

A selected list of books and study texts suitable for juniors is given at the close of this chapter.

(2) For the Period of Worship. A missionary theme should frequently be chosen for the worship program of the department or other group. It should be carefully planned, giving the pupils a large share in it. Let them read the Scripture, tell stories, report items of interest, present simple dramatizations, make posters and sand-table models and explain them, and work out their own original programs under suggestive guidance.

Select such songs as have the spirit of world-friendship, activity and strength. Songs like "Fling Out the Banner," "Jesus Shall Reign," and "We've a Story to Tell to the Nations" are samples.

Teach the pupils to pray for missions. Help them to make their prayers definite, mentioning missionaries, children of other lands, and causes by name. A good method of training juniors in prayer is to talk over with them various things for which prayer may be offered and then let each one write a prayer with these in mind. Discuss these prayers with them after they are written and select some of the best for use in the worship program. Emphasize the importance of praying that each one may be helped to do what he can in the line of needed service.

(3) Expressional and Service Activities. Pupils of this age need definite and worth-while activities in which they may engage. Their eager minds and muscles crave such forms of expression, through which knowledge is acquired, feeling is developed, and habits are formed. Appropriate activities for Juniors are such as the following:

1st. Handwork. Juniors can make many things

that are of use on mission fields. Toys, puzzles, scrapbooks, dressed dolls, simple articles of clothing, bandages for hospitals, various articles for gifts, are all welcome. Miss Hutton gives some good suggestions for the direction of such work.[4]

2nd. Dramatizing missionary scenes and incidents as part of the worship program or for other occasions, with the object of arousing interest and giving information.

3rd. Making posters illustrating missionary topics. These may be used in the worship program, to express ideas gained from study, to announce meetings, and in various other ways.

4th. Maintaining a missionary bulletin board on which are posted pictures, clippings, letters from missionaries, or other material bearing upon the work of the department or school.

5th. Making a service chart or poster recording in graphic manner the projects undertaken by the group. This record may be combined on one chart, or a series, each representing different items, may be made. One form of such a chart that has been frequently used may be given by way of example.

In the middle of a large sheet of paper or cardboard paste a picture of your own church. Around the border paste pictures representing the various objects or causes for which work has been done or to which gifts have been made. Draw a line from the church to each picture and write or print on this line a brief record of the service rendered. Such a chart

[4] Jean Gertrude Hutton: *The Missionary Education of Juniors,* pp. 96-105.

may be built up as the work goes on and is a good illustration of the church as a center of helpful activities.

6th. Missionary models made by the pupils are valuable in many ways. First of all they serve to make more clear and definite the impressions gained from reading and study by those who make them. Many of them will be useful additions to a missionary museum for the church school; they also make fine gifts to send to other schools. A variety of objects can be made: oriental houses, churches, means of transportation, dolls dressed in the costumes of the country represented, maps in outline or in relief, and many similar things. The leader should not conclude too quickly that such work is beyond the ability of the group. Boys and girls of this age learn to do work in the public school and, often, all the leader will need to do is to suggest objects and provide the materials and tools with which to work.

7th. Giving. Juniors should begin to form the habit of regular, systematic giving. The average child of this age has some money of his own, either earned or received as an allowance. He should be trained to share this with others. Definite causes should be presented with clear information concerning them, and the pupil should have the chance to choose what he shall help and how.

Training for stewardship, or the Christian use of money, may well begin in this period, although the methods used should be well chosen and adapted to the capacities of the junior. For general suggestions on Stewardship see chapter ii, section 6. The fol-

lowing principles may be added which have special reference to this age group:

Use the concrete approach. The junior is not ready to appreciate or to respond heartily to stewardship as an abstract principle. A better way is to interest him in worthy causes which call for more money than he has been accustomed to give. This raises the question of ways and means and leads naturally to a discussion of systematically setting apart some of his money for such causes.

The pupil should be helped to determine for himself the proportion of income to be thus used. To set any fixed amount based upon the practice of the ancient Hebrews is too mechanical and does not take sufficient account of differing personal situations.

It is a good plan to teach the junior to keep accounts. A simple system by which the amounts spent upon one's self, amounts saved, and those spent for others affords good training. Account books for this purpose may be procured from several of the denominational boards.

Two important aspects of real giving should receive attention at this time:

First: that a real gift is one that the pupil makes out of his own money, money that has been honestly earned or saved; not money that has been given to him by parents or friends for this purpose. The pupil should understand that such gifts are from those who give them, not his own.

Second: the act of giving should be awarded a place of dignity. Make it part of the worship program as is done in most churches. Let the offering be taken at a specified point in the program, free from other business. Class envelopes may be used if desired for purposes of record, but these should be

either collected or brought forward by representatives of the respective classes and received with a brief prayer of consecration.

(4) Missionary Projects. An educational project is the best form of learning. It combines impression and expression in their normal relations and usually proves the means by which information is most quickly and surely acquired. The following brief suggestions as to the use of this method will be of help to the leader.

1st. Select the project. This may be suggested by the leader or the pupils, but in either case it should be adopted by the pupils as having interest and meaning to them.

2nd. Plan out ways and means of accomplishing the undertaking. This includes study to get the facts necessary for a clear understanding of conditions and needs, deciding on what the group shall do about it, and any other data that may be needed.

3rd. Carrying the project through to some definite result. This will include the securing and giving of money, making articles, personal service, or other activities according to the nature of the undertaking.

A definite project adopted by a department or group will help to give direction and interest to all the activities of the group during the time in which it is being worked out. It will suggest illustrations or topics of study in the class, it will furnish themes for the worship program, it will be featured on the bulletin board, posters and dramatizations may be worked out to explain or increase interest, and so on.

Good illustrations of definite projects suitable for

Juniors are given by Miss Hutton and Mr. Lobingier,[5] and many of the denominational boards will suggest suitable projects on request.

(b) *In the Home.* In general, parents should inform themselves regarding the work their children are doing in the church school and cooperate in every way possible to make it most effective and fruitful. They may do this especially in the following ways:

(1) Provide interesting books describing the achievements of missionaries, the finer aspects of life in other countries, the scenes, manners, and customs of other races, and other topics that will help to throw light upon the work and aims of missions. Read such books with the children and tell stories that will increase their interest.

(2) Help the boys and girls to relate their studies at school to the missionary enterprise. Tell them of the contributions that missionaries have made to exploration, scientific discovery, medicine, education, government. Call special attention to the contributions made by men and women of other nations to human welfare and to the development of our own national life.

(3) Encourage children to use a fair portion of their money regularly for benevolence, to make articles for use on mission fields, and to participate in the missionary activities of the church school.

(4) Dignify missionary work by the place given

[5] Jean Gertrude Hutton: *The Missionary Education of Juniors,* chapter ix; John L. Lobingier: *Projects in World Friendship,* chapter vii. The first five chapters of this book contain a good discussion of the project method in missionary education.

to it in table conversation and in the family life and by inviting missionaries and nationals of other races as guests in the home.

(5) Cultivate right attitudes toward those of other races. Avoid using slighting allusions and epithets regarding them. Emphasize the fundamental likenesses of different races rather than the "queer" and "unlike" characteristics. This does not mean that we should eliminate all mention of the humorous traits of people, but we should laugh with them rather than at them.

FOR INDIVIDUAL STUDY

From your own study and observation of juniors, name at least three marked characteristics of this period that have significance for missionary education and note how these should influence the leader's mode of approach and choice of materials and methods.

Select some text or series of lessons for use with juniors in the Sunday school, and criticize in the light of the objectives listed in Section 2. To what extent are these lessons and their accompanying helps adapted to produce the desired results?

Do the same with a mission study text for juniors.

Outline a plan of organization for the juniors of a given church school, with special reference to missionary education work. This may be done by starting with the present organization in your own or some other church school with which you are familiar and noting how this may be modified, supplemented, and improved.

Prepare a worship program for juniors with special reference to some missionary theme.

Describe and criticize a project of service for juniors that you have observed.

Outline a missionary education project for juniors, indicating how you would hope to get it started, its

aim, and the materials and methods that might be used to advantage.

As an alternative to the preceding, describe a project that you have carried through with juniors, noting the points stated above and also the actual results and any ways in which you think it might have been improved.

Study one or more stories, dramatizations, or reading books for juniors, and criticize in the light of standards suggested by this chapter and your own study and conclusions.

Describe the methods which you have observed of training juniors to give for missions, and criticize in like manner.

FOR CLASS DISCUSSION

Discuss the objectives for the missionary education of juniors outlined by the Missionary Education Conference. How far do you approve of these as appropriate? What changes, additions, or subtractions would you make?

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Stories for Worship and How to Follow Them Up. Scribners, 1922

Play Hours: Africa, China, India, Persia, Japan, Mexico, Philippine Islands, Siam, South America, and Syria. Board of Foreign Missions, Presbyterian Church in the U. S. A., New York. Ten cents each.

Play Hours: America and Czechoslovakia. Board of National Missions, Presbyterian Church in the U. S. A., New York. Ten cents each.

(For references on story telling, dramatization, and poster making, consult list under (c) in References on chapter ii.)

Note. For reading and study books, pictures and other materials consult the catalog of the M. E. M. and lists issued by denominational headquarters. (See note at close of references in chapter ix.)

Good material is listed in the bibliography given by Miss Hutton in her book, *The Missionary Education of Juniors,* new edition.

Chapter XI

THE MISSIONARY EDUCATION OF ADOLESCENTS

It is rather a large order to attempt, in one short chapter, to discuss the motives and aims of missionary education for the ages of twelve to twenty-three. There are three fairly distinct periods within this range, each with its own characteristic traits: (1) Early adolescence, approximate ages twelve to fourteen; (2) Middle Adolescence, ages fifteen to seventeen; (3) Later Adolescence, ages eighteen to twenty-three. For detailed study of these periods the reader should consult books on the subject, some of which are listed at the close of this chapter.

This period of youth has, however, a certain unity of its own. Each period builds upon and develops the capacities and tendencies of the preceding stage. Youth also continues the development begun in childhood and lays the foundation for adult personality. No life period can be thoroughly understood if studied in isolation. One must also keep in mind the differences between girls and boys of these ages, and the individual variations that appear in both sexes.

In general the period of adolescence is a time of adjustment and of the discovery of self as related to other people. It is the birth time of personality, of a new self which may be led out into a richer and fuller life or thwarted and repressed, according to the kind of leadership that is given it. As Harris

says, this is the time for the "crystallization of character" toward good or evil.[1]

1. Characteristics of Youth

Some of the outstanding traits which are of significance for missionary education may be noted, as follows.

(a) *Physical.* Rapid bodily growth and development with increasing control of the smaller muscles make possible the acquisition of skill in handwork. The variety and value of articles that can be made is greatly increased.

The development of sexual life which particularly marks this period is closely associated with the strengthening of altruistic impulses and religious emotions. These are the mainspring of the missionary spirit.

(b) *Intellectual.* The power of thought and reason is greatly increased. Imagination deals with new combinations of reality rather than with sheer fancy. Ideals are formed in the process. This mental development is gradual, however, and in early adolescence restless thought often outstrips knowledge and experience and expresses itself crudely. This must be estimated in the light of potential rather than present qualities, and development must be tactfully fostered by providing new and interesting knowledge and by giving opportunity for effective expression in satisfactory service. The activities of missionary education are particularly helpful to this end.

(c) *Emotional.* Feeling is a strong factor in

[1] Hugh Henry Harris: *Leaders of Youth,* chapter vi.

youth. In the earlier portion of this period the feelings are varied and conflicting, becoming more settled and controlled by thought and experience as the years pass. This feature in the life of youth suggests certain elements of educational technique.

(1) Opportunities for idealistic service furnish the best outlet for these emotional impulses and help to strengthen altruistic purpose.

(2) Service activities should be satisfying. The satisfaction may come through the consciousness of worthy achievement, through the approval of others, or through both. Youth craves approval and it should be given when merited.

(3) The fact that feeling is naturally so strong in youth is sufficient reason for not overworking it. Young people can easily be swayed by emotional appeals and this possibility has been exploited all too often, with subsequent reactions of a serious nature. A human situation which involves the needs of sympathy and help will make its own appeal if clearly and fairly presented. It does not need to be intensified by sentimentality.

(d) *Social.* The youth becomes more definitely conscious of other people and seeks friends with whom to share his thoughts and feelings. With older persons whom he admires for their qualities of mind and heart this takes the form of personal loyalty. It is through the observation of such leaders that the adolescent forms his ideals. Contact with such men and women as are found in the ranks of missionaries may do much to direct this process.

Social groupings appear and young people form

clubs and similar organizations for their own purposes. The personal rivalry of earlier years begins to give place to group rivalry, in which the individual learns to subordinate himself to the good of the team or club. The gospel of the "sacrifice-hit" has much significance for this age. The wise leader will make opportunity for worth-while service activities in which the group may be led to work for the larger interests of the church, the community, the nation, or humanity.

(e) *Religious.* It is natural, under right conditions, for the growing thought and feeling of youth to reach out toward God. This is part of his effort to construct for himself a life plan and a philosophy of the universe. Conversion, Christian decision, life choices, and entrance into the church come for the majority of persons during this period of adolescence. The great danger is that of reaction from too great emotional stress, or through disappointment at finding the new way of life less satisfying than had been anticipated. A varied program of interesting and useful service such as missionary education provides will help to prevent such disillusionment.

Later Adolescence. Toward the latter part of this period the forces that have been gathering headway are more fully developed and better controlled. Mental power, moral and religious idealism, clear vision, and courage that has not been quenched by failure or tamed by social pressure fit young people to have an active part in human affairs. They may be a constructive force for a better world. Many of the outstanding leaders of the race either accomplished their

great work or demonstrated their powers before they had reached the end of this period in their lives.

The interests of young people in later adolescence are greatly influenced by social conditions. The programs of study and service for college students will differ from those employed for young people. Marriage during this period also alters the range and quality of interests and the outlook on life.

2. Aims of Missionary Education for Young People

The Missionary Education Conference of 1927, referred to in the preceding chapter, formulated a tentative statement of objectives for adolescents. The following brief abstract from this statement may serve as a guide to the choice of materials and methods by leaders of youth.

(a) *Knowledge.* As a basis for the missionary education of early adolescents, knowledge of certain main facts should have been acquired in earlier years.

(1) The life and teachings of Jesus regarding the universal love of God for all men.

(2) What the Christian life involves in the way of love and service for all God's children, everywhere.

(3) The interdependence of all peoples and the essential unity of human life.

Young people should gain knowledge of such facts as the following:

1. Christianity and its special and unique contributions to human life and welfare. In later adolescence this will involve frank consideration of what is needed to make our Christianity more truly Christlike.

2. The missionary movement, beginning with a study of what missionaries do and the service they

render to humanity. In later adolescence this will develop into a study of the aims and motives of the modern missionary enterprise.

3. Human life in all parts of the world; the customs, aspirations, government, education, home life, and religion, the conditions and needs of different peoples.

4. The missionary work of one's own denomination and the share which the local church is taking therein, in the community, the nation, and the world.

(b) *Attitudes.* Some of the definite attitudes which should be regarded as tests of success in the missionary education of young people are—

1. Understanding sympathy with other peoples: their aspirations, problems, and needs.

2. Appreciation of whatever is fine and good in the life and religion of other peoples, and of the contributions which they are making to humanity.

3. Justice and fair play in their relations with others, whether near at hand or far away.

4. Belief in the duty and privilege of service.

5. Belief in the practical value of Christianity as a solution of the deepest needs and problems of mankind.

(c). *Activities.* Self-expressive activity should be not merely the result but a means of learning. A definite project of service is usually the best point of contact and contains the strongest incentive to serious study. We should seek to make these activities

1. Intelligent. The pupil should know for what he is working and why.

2. Efficient. Each project should be carried through to definite and satisfactory outcomes.

3. Cooperative combining efforts for better and larger results and for the joy of fellowship in service.

4. Permanent and continuous, thus making their greatest contribution to character building.

5. Aggressive, calling forth the powers of initiative in action.

The foregoing is drawn principally from the statement of objectives for Intermediates (early adolescents), but it holds good for the entire period with such modifications of materials, method, range of topics, and nature of study and service as will naturally accompany the advance of the student. Older young people will include in their study important movements and problems in the world: social, political, religious, and economic. Their consideration of the missionary movement and its opportunities for service will become of increasing practical interest as they near the time of making their own vocational choices. Added experience and knowledge will give new significance to Christianity as a way of life and to the aspirations and efforts of other people to realize for themselves what seems the highest good.

3. Organization for Missionary Education of Adolescents

With adolescents, as with younger pupils, it is important that the program of missionary education shall be closely identified with that of religious education in the church school. Boys and girls of this age are more interested in having their own organizations, but these may be related to the Sunday school and to one another through unity of purpose and program.

In the large majority of churches sufficient organization now exists for an effective program of missionary education. We have the Sunday school class as the basic unit. Mission study and service should

be included in its program as part of the regular work. In the more fully organized schools these classes are combined into an organized department, or departments, which gives opportunity for worship programs and general projects of service. In addition to this there is usually a young people's society or Sunday evening meetings and week-day activities carried on by the department. The programs of these may be greatly strengthened and enriched by the use of missionary topics and activities.

Such a group may take any special name which it may desire and maintain relations of fellowship and cooperation with other similar groups in the community or the denomination without destroying the essential unity of the church school of which it is a part.

It should also be remembered that we are here discussing three different periods of life development which, as far as possible, should have their own corresponding departmental organizations.

4. Materials and Methods

Because of the wide range of ages covered by this chapter no complete list of materials can be given. The list at the close of the chapter gives a few typical references for each of the three departments included: Intermediate, Senior, and Young People's.

(a) *Study.* The growing powers of thought and reason and the interest in practical affairs of the present time make the study of missions not only possible with adolescents but a much needed addition to the usual course of religious education. Young

people of eighteen to twenty-three years of age are as capable, and often more ready, to undertake serious study and research than are many adults.

During this period the need for a more varied program of study becomes imperative if interest and attention are to be maintained. The following named topics are some that should be included in the adolescent curriculum. The order in which they are named is not significant. One may begin with the missionary aspects of the Old or New Testament and trace the development of the movement in later times, or one may take the more immediate point of contact and trace its history backwards.

The growth of religion in the Old Testament with special emphasis upon the development of a sense of world-wide mission.

The practice and teaching of Jesus regarding love and service toward God and man.

The beginning of Christian missions as recorded in the Acts and Epistles.

Christian missionary history since New Testament times. The growth of the church from this movement.

The modern missionary movement; its aims, spirit, and method.

Allied movements; such as social service, world peace, international justice, and interracial relations.

The work of one's own denomination along these lines and the share taken by one's own local church. This should include the relations borne by these to interdenominational enterprises.

Through such studies the pupil should acquire a practical working knowledge of missions and their place in the Christian church and in his own re-

ligious experience, and of the various agencies for human welfare, so that he may be able to cooperate with and work through them.

The biographical approach will be found useful, especially in early adolescence. Just as the beginnings of the missionary movement are found in the life of Paul, so its development in later years may be traced in the work of Carey, Livingstone, Judson, Duff, Coillard, and the leaders of modern times. While the leaders of one's own communion will naturally receive major attention, care should be taken to give a wider outlook by including those of others. In the same way the movements for social betterment may be studied in the lives of such leaders as Arnold Toynbee, Jane Addams, Jacob Riis, Graham Taylor, and others. It is important, too, to emphasize the work of those who have made helpful contributions to human welfare through constructive and peaceful discoveries and inventions. The names of such persons as Pasteur, Curie, Walter Reed, and Marconi should come to be as highly honored as those of military leaders, upon whom history has thus far laid the chief stress.

For some suggestive references to texts consult the list at the close of this chapter.

(b) *Reading.* Closely allied to mission study is the reading of good books on missions. Fortunately, the supply of well written and interesting books is steadily increasing. These should be chosen with reference to the dominant interests of the pupil. Good works of fiction with the missionary viewpoint should not be overlooked. The attention and interest of

many young people, previously indifferent, has been won by such books. A few of these are also listed at the end of the chapter.

(c) *Worship.* The use of missionary materials in the programs of worship for these years is especially helpful. It meets the growing desire for reality in religious experience by translating one's ideas and impulses into the terms of life and practice and suggests opportunities for their expression in active service. The suggestions of chapter iv should be carefully considered with reference to adolescents.

Students of these ages should have ample opportunity to develop their own programs. Many of these original productions of high-school students and young people have been of high quality and have proved most effective in arousing interest and stimulating activity. In one church a home missionary dramatization prepared by a class of high-school boys was the beginning of a rising tide of interest in missions and in the entire work of the church which began a new era of constructive Christian service for that church. In another, a class of high-school girls gave an original program which made a deep and lasting impression upon the department, the fruits of which are seen in the entrance of two members into missionary service as a lifework and a steady stream of gifts and personal work on the part of the young people.

These programs may take the form of simple programs for which the hymns, scripture readings, prayers and other parts are selected with special reference to their missionary significance, dramatizations, or reports on specific phases of missionary work.

Consult on this point the section in chapter iv under "Participation of Members in Worship."

(d) *Service Activities.* The variety and importance of service activities in which adolescents may engage is greatly increased. Their range of interests is broadened, their capacities and skills are more developed, and they can enter more intelligently into projects calling for knowledge of conditions and needs. Such activities, also, are just what is needed to give practical expression to the growing altruistic impulses and idealism of adolescence.

Early adolescence is a favorable time for definite consideration of the principle of Stewardship in life and this leads very naturally to the question of one's Life Work, which is a major interest in middle and later adolescence. The leader should review carefully the suggestions on this subject in chapter ii.

(e) *Missionary Projects.* The project mode of approach is particularly valuable in these years. It will motivate study, worship, and service as nothing else can do. A great variety of projects can be profitably undertaken with students of high-school age and with older young people. One or two samples may be noted here, and the leader will find others in the books listed at the end of the chapter.

The students of a high-school department decided to investigate the Every Member Canvass of their church in order to find out what it was all about and in what ways they might help. The study began with a survey of the church budget that was to be raised, how the money was to be spent and the character of the various agencies listed in the benevolence side of the budget, their aims and methods of work. The outcome was a better understanding of the work of

the church, active participation in the canvass, increased gifts without pressure, and quickened interest in the work of the mission boards, which led to further detailed study of various phases of mission work.

Another high-school group took as its project, "Our Church: what is it for? what has it done? what is it doing for the community, the nation, and the world? what more might it do? what can we do?" Similar practical results followed and also an interest which led to a study of Christian history with the purpose of discovering the distinctive aims and practices of different denominations. One outcome of this was a definite conviction that greater unity in the work of the churches was highly desirable.

A junior high school department selected two items, one home and one foreign missionary, from a list of projects that had been assumed by the church. The department agreed to become responsible for these two items as its share and devoted two periods of three months each to their study. They secured literature from the boards, consulted books and magazines, collected pictures, prepared posters and worship programs and made themselves thoroughly conversant with the main facts about these two pieces of work. The project culminated in each case with a dramatized presentation which was given in the department and one of them was repeated for the benefit of the entire congregation. At this presentation a collection was taken, the results of which were added to the money that had been given by the members of the department. The result was a fifty per cent surplus which was sent to the two boards involved, to be used in similar work.

FOR INDIVIDUAL STUDY

From your own study and observation of adolescents write a list of "Assets" and "Liabilities" which they present to the leader in religious or missionary

education. In other words, what special difficulties arise in the successive stages of this period: Intermediate, Senior, and Young People? On the other side put down the developments which make it possible to do more with them. Study this list and note any ways in which, from the standpoint of missionary education particularly, the liabilities may be made to serve as assets.

Study the list of objectives in missionary education of adolescents as set forth by the Missionary Education Conference, and then write your own statement, in briefer terms, of what seem to you to be the chief aims of missionary education in this period.

What progress in knowledge, attitudes, interests, and activities should one expect in the three stages of Early, Middle, and Later Adolescence, as compared with the preceding stages?

Describe the organization of young people's work in your church, or in any other that you have carefully observed. How well is it adapted to the work of missionary education? Are there conflicts, duplications, or gaps left untouched? What suggestions can you give for improvement?

Make up a list of texts or books that you would suggest for use in these three departments and which will make provision for missionary education.

In connection with section 3 of this chapter, review chapter iv and then prepare an outline of a service of worship, using missionary material suitable for one of the three stages of adolescence.

Make a list of the service activities engaged in by the members in these three departments of your church school during the past year. How were these activities initiated? What relation did they have to the programs of study or worship? Was there any definite plan which included them? What suggestions can you offer toward a more systematic and comprehensive plan that shall have educational value?

What plans, if any, are used in your church school

for teaching stewardship, or for helping adolescents in their choice of their lifework? What can you suggest that will help develop a plan?

FOR CLASS DISCUSSION

The following topics will be found to contain good material for discussion:

Stewardship: What does it mean? Upon what grounds may it be properly urged? How may it best be presented to adolescents?

Lifework: How is it usually chosen? What might be done to make intelligent choice more frequent? What principles should govern this choice?

Also, a worship program, a narrative of a service project, or a dramatization for adolescents may be discussed and criticized as to its measure of adaptation and effectiveness with these ages.

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PROJECTS

For references on the project principle in teaching see list at close of chapter ii. The books by Lobingier and Shaver have good examples of projects. Note also the four courses for Intermediates at the beginning of the following section in this list.

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Christian World Builders
Christian Young People and World Friendship
A Christian's Life Work
Young People and the Church

Note. For reading and study books, pictures and other materials consult the catalog of the M. E. M. and lists issued by denominational headquarters. (See note at close of references in chapter ix.)

Chapter XII

THE MISSIONARY EDUCATION OF ADULTS

"The most marked difference between maturity and youth," says Dr. Soares, "is the relative unchangeableness to which we come when we are 'grown up.'"[1] This is a careful statement and the adjective is important. "Relatively" unchangeable adults surely are, as compared with youth, but this does not mean that they cannot learn. There has been much pessimism on this point, founded in part upon sweeping application of certain principles stated by William James and partly upon our experience with older persons. It is true that the average adult is more set in his ways, his habits are more strongly formed, he has acquired a stock of ideas which become the basis for interpretation of new facts, his interests have become settled, and it requires more of an effort for him to make new adjustments, mental, or physical.

As a result we have taken it for granted that the only chance of education is in childhood and youth and have regarded the adult as hopeless. If this be true we are in a bad way. We know that the child learns quite as much from the influences of his environment at home and in the community as by what he reads or hears at school. But these influences are largely controlled by adults. If they cannot be changed for the better, our hope for progress from

[1] Theodore G. Soares. *A Study of Adult Life*, p. 1.

generation to generation rests upon what the child may be able to wrest from life in spite of the adults whom he is supposed to follow.

There is need for adult education. The way in which men and women react to important affairs, their apparent inability or unwillingness to think clearly and to exercise discrimination in judgment, the power of class and racial prejudice which is only too evident, do not allow us to rest content with the intellectual or moral attainments of the average citizen.

But the case is far from hopeless. Recent scientific research and experiments carried on by Thorndike and others, while far from complete, have gone far enough to demonstrate that adults can learn and that they learn some things as well as children do, or even better. In view of these studies and of the progress of the movement for adult education in this country and abroad, we have no excuse for neglecting men and women in our plans for missionary education.

1. Adult Characteristics

Certain characteristics of adult life, as compared with youth, should be considered, as these reveal the needs to be met and determine the choice of materials and methods. The results of these characteristics vary with different individuals, according to the varied trends of life. Some will be found to have made definite progress in clear thinking, sound judgment, breadth of vision, and decisive action controlled by a vigorous and disciplined mind. With others growth will appear to have ceased, or they may even have lost ground so far as spiritual idealism is concerned. With reference to missions we have all met

men and women who are so indifferent, self-centered, and prejudiced as to seem hopeless. Experience teaches us, however, that many of the most discouraging cases will respond to treatment by a skilled and resourceful leader who understands human nature and who is an enthusiastic and well-informed believer in missions.

(a) *Wider Experience.* In all but abnormal cases men and women gain with the passing years broader experience of life and its meaning. Business, marriage, social activities, and the varied responsibilities involved therein, have their lessons. Out of these experiences the adult gains ideas which form the basis of his subsequent thinking. Such experience may prove an asset or a liability for missionary education. It may have broadened vision or limited it. It may have made one more open-minded and sympathetic, or narrow and intolerant.

The leader must learn to distinguish between these two kinds of experience. He must be quick to build upon that which has been truly educative and be slow to take as final that which has run in narrow channels. The only remedy for the latter is to lead them out into some counteracting experience. The writer recalls the case of a man who had been violently opposed to mission schools for Negroes. Then, while on a trip with a friend, he visited Hampton Institute. He saw for himself what was going on there. He met a number of students and graduates who were a credit to the school. In spite of himself he was impressed, then convinced, and ended up by becoming a contributor to the work of that institution.

There are many others who have been converted by similar personal contacts with missionary work.

(b) *Habits are more firmly established.* This applies to mental as well as to physical habits. One's customary attitudes and reactions to intellectual and spiritual stimuli are as subject to the law of habit as are those numberless bodily responses which automatically determine the greater part of our lives. There is such a thing as the habit of open-mindedness and receptivity, just as there is a habit of mental inertia. Here, too, we find assets and liabilities. The operation of this law of habit indicates that the stronger the habit the stronger must be the appeal to interest or the emotional impulse that will induce change.

(c) *Major interests have become more established.* The choice of a vocation is an important factor in determining one's controlling interests. It is only natural that facts and activities which affect the occupation upon which one's livelihood depends should make a strong appeal and elicit pronounced reaction for or against them, according to their influence upon that occupation. It is not uncommon to find business men who are for or against missions because they feel that it either helps or hurts business.

Religion should prove a stronger interest if it is sincere. It is the only sure ground on which to base our appeal for missions. To argue that the missionary enterprise is a help to commerce, or to base its claims upon other self-centered motives is false to its true spirit and is as likely to fail as to succeed in winning support. To present missionary service as it

is, the active expression of real Christianity in human relations, is the only way to win for it that kind of support which will be loyal to its highest purposes.

2. The Aim in Missionary Education for Adults

The aim of missionary education for such men and women as have been thus briefly described is to build upon the foundations that have been laid in childhood and youth, to broaden, deepen, and enrich knowledge and experience, to strengthen right attitudes and tendencies and to correct those that are unfavorable. The immediate aims will be much the same as those that have been outlined for young people, with such modifications of material and method as are appropriate to advancement in maturity of thought and experience. Some specific objectives that will be held in mind are the following:

(a) Clearer understanding of the missionary spirit and teachings of the Bible, especially as found in the life of Christ, and the meaning and application of these to modern life.

(b) An understanding of the Christian philosophy as revealed in the history of the church and in its present activities, and the adoption of a Christian philosophy of life for one's self.

(c) Knowledge of the history and development of the missionary enterprise with special emphasis upon modern types of work, their relation to the main purpose, and the changes required by present world conditions.

(d) Knowledge of the aims and work of mission boards and agencies and of the administrative prob-

lems involved therein, as a basis for intelligent cooperation and support.

(e) Appreciative understanding of the aims, character, and contributions to human thought and life of the various racial cultures and religions. Such an understanding will be open-minded, just, and observant of both the good and the weak points discovered.

(f) Active participation in the promotion and support of missionary service in one's own church.

3. Organization for the Missionary Education of Adults

Two principles should control the organization of missionary education agencies and activities for adults, as well as for children and youth.

1st. There should be unity of purpose and cooperative activity.

Work for adults will not be so much limited to the Sunday school, for the reason that this agency does not reach so large a proportion of those available. But it should be regarded and conducted as part of the program of the church school, so planned as to eliminate duplication and conflict, to reach every possible member of the congregation, and to make its largest contribution to the program of Christian education.

2nd. The organization itself, its name, form, or customary mode of operation, should be held subordinate to the purpose of training loyal and efficient world-Christians. If changes or new forms of organization will better serve the purpose, they should be adopted. In too many churches today educational and spiritual effectiveness are being sacrificed to con-

siderations of tradition or sentiment; and this is especially true of adult organizations.

The type of organization will differ with men and women. The woman's missionary society, for example, has proved itself a valuable factor in the promotion of missionary education, while the attempt to form similar organizations for men has rarely succeeded.

The following suggestions will indicate types of organization and agencies in the church that have been found useful.

(a) *The Pulpit.* What has been said in chapter vii, section 1, regarding the importance of the pulpit ministrations in missionary education applies with especial force to the work with adults. It is unnecessary to add further comment beyond this statement of fact: that the pastor in his pulpit work can do more to create a general atmosphere of missionary interest among the adult members of his congregation than any other one agency in the church.

(b) *The Woman's Society* has undoubtedly been the largest single factor in the cultivation of missionary education in the church. Through their programs and study classes, their service in raising money and in making articles for use on the mission field, and through various other activities, the woman's societies of our churches have kept a spark of interest alive in many places where it must otherwise have flickered out. Recent developments seem to promise an even greater usefulness. See chapter vii, section 4.

Another important development is the tendency of women and men to share on equal terms in the work

of the church and of mission boards. This does not mean that separate meetings and organizations for each will be abandoned. There is a distinct place for these. It does mean a growing interest and participation in such matters on the part of men and a recognition of the fact that the women who have for years borne the major share of the burdens of church and missionary work are entitled to a fair share in their administration.

(c) *The Sunday School Class.* It is a mistake to limit mission study and service in the local church to the specific missionary organizations. There are many adults in Sunday-school classes who need the knowledge and vision that mission study can bring to them and these subjects should be included in their courses of study for the reasons stated in chapter vii, section 3. There is a growing body of good material well adapted to such use.

(d) *The Church School of Missions.* This also has been described in chapter vii, section 8, and calls for no further comment unless it be to emphasize the statement that this plan has been found to be particularly helpful in reaching those not ordinarily interested, and particularly men.

(e) *Forums and Discussion Groups.* It has been shown that men and women can be interested in opportunities for the frank discussion of practical topics on Sunday evenings and other occasions, and the demand by churches that have adopted this method for missionary material adapted for the purpose is steadily growing.

(f) *Summer Conferences.* The value of the sum-

mer conferences, conducted by denominational and interdenominational leaders, for the awakening of interest and the development of leadership in the church has been clearly proved,—for adults as well as for young people. Any church which will send some of its best men and women to such conferences will find itself amply repaid for the expenditure of whatever money may be necessary for the purpose.

Some denominations are also conducting training institutes for the development of mission study leaders. These institutes are held in connection with denominational state or local meetings, or independently for a week of intensive study.

(g) In addition to these particular agencies in the church, the committee responsible for missionary education will make plans for the systematic promotion of various individual activities, such as reading, attendance on special meetings and the like.

4. Materials and Methods

In general, the suggestions given under this heading in the preceding chapter will apply to the work with adults. The range of topics that should be studied is much the same, with such expansion as the wider interests of adult life make desirable. Men and women may be expected to go a little more thoroughly into the philosophy of the missionary movement and to take more interest in the administrative side of the work.

(a) *Reading and Study.* The curriculum of the church school for adults should include thorough and careful study of such topics as the following:

The missionary teachings of the Bible and of Christ.

The meaning and spirit of Christianity and its power to meet the deepest needs of mankind.
The missionary enterprise and its modern development.
The living religions of the world.
The history, life, customs, and conditions of different classes, races, and nations in this country and throughout the world.
Allied movements for social welfare, interracial friendship, and world peace.

The reading of interesting books on missions and related subjects will often awaken interest and lead to real study. For suggestions on the promotion of missionary reading see chapter v, section 2.

(b) *Worship and the Devotional Life.* All that has been said concerning the power of worship and prayer to motivate missionary activity for children and youth is applicable to adults, with appropriate changes in the choice of materials and methods. Programs of worship for adults must appeal to their interests and experience.

There is much in the literature of missions that may profitably enter into the devotional reading of adults. Some of the writings of modern missionaries may well supplement those of the apostles and help to reveal the same religious motive working in our own day and generation.

Everything that can be done to stimulate earnest, definite prayer for missions and missionaries will be a distinct contribution toward the missionary education of those who participate therein. The use of prayer calendars such as are furnished by many mission boards, or the practice followed by some churches

of printing upon the weekly calendar the names of missionaries and fields of service for which members are asked to pray, are practical aids in the cultivation of the prayer life. In connection with this point the leader should review chapter iv.

(c) *Service Activities.* The range of missionary service activities in which adults may profitably engage is wide. Some of these are so familiar as to call for no more than mention. They will include such as the following:

General participation in the missionary work of the church, serving on committees, helping to promote attendance at missionary education meetings, special days in church or Sunday school.

Leadership of mission study classes or program meetings.

Organizing and promoting a Church School of Missions.

Similar service in community, denominational, or interdenominational enterprises, for missionary education and service.

Making articles for use on mission fields.

Helping to raise money for missions.

Certain activities are of especial value; for example, the Every Member Canvass or whatever method may be used to raise the budget for church expense and benevolence may be a most useful piece of work from the standpoint of missionary education. Such an enterprise should be planned far in advance. The budget should be prepared in time to give those who are to take part in raising it opportunity for study, and for making suggestions as to its modification. They should so familiarize themselves with all its details as to be able to present it intelligently and convinc-

ingly. This very practical project may be the means of the best sort of missionary education for both men and women. It is a lost opportunity if it is conducted upon the plane of propaganda and financial considerations alone. Most denominational boards of promotion or departments of missionary education will furnish literature and information giving suggestions for this work, and these should be carefully considered in view of their educational significance.

(d) *Stewardship.*—This principle of Christian living, which has been considered in some detail in chapter ii, section 6, is an important element in the religious and missionary education of adults and should receive careful and systematic attention. For the principles governing its use, consult the reference just given.

(e) Another means of personal and individual missionary education which has particular significance for adult work is *the missionary tour or visit* for personal investigation of missionary work, discussed in chapter vi, section 8. Some mission boards make it a practice to arrange for parties to visit mission fields in this country or abroad. Local church leaders should ascertain when and where such opportunities are available and then endeavor to persuade those who are able to take such trips to do so. Particular efforts should be made to secure the participation of individuals who need the sort of conviction that first-hand investigation will bring.

FOR INDIVIDUAL STUDY

Make a list of men and women you have known, of twenty-five years of age or over, who have become

interested in some line of study and have thereby changed their attitudes toward various issues. What materials or methods were used in their education? What attracted their attention and interest? What suggestions can you draw from these cases for missionary education?

Make an outline of the various plans and methods used in missionary education of adults in your own church? What results are being secured? Can you suggest other plans that would increase efficiency?

Attend a meeting of a woman's missionary society in your church or elsewhere, and make careful notes on the program: the choice of topics, manner of presentation, participation of those present in discussion, and any other points bearing upon the effectiveness of the meeting. Make any suggestions you have to offer for improvement.

Outline a plan for a Church School of Missions with special reference to interesting adults.

Review a mission study textbook selected from the list given in this chapter, noting its adaptability for use in groups of men or women.

Look through the standard magazines, such as The Atlantic Monthly, Century, Scribner's, World's Work, Harper's, etc., for the current month and make a list of all articles found therein which seem to you to have a bearing upon missionary service of any kind, and the effect such articles would be likely to have upon the average reader.

Outline in detail a plan for conducting the Every Member Canvass, or whatever method is used for raising the budget in your church. What is done to make it of educational value, especially to the men of the church? How might it be more useful in this respect?

FOR CLASS DISCUSSION

Are adults educable? What plans and methods must be used with them?

The current mission study texts:—are they well adapted for use with groups of men and women? In what respects might they be improved? (Various texts may be assigned in advance for review and report by individual members.)

A plan for adult missionary education in a given church. (The leader may use the blackboard and work out with the class a plan of organization, with suggested materials and methods as agreed upon by the members of the group.)

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Note. For reading and study books, pictures and other materials consult the catalog of the M. E. M. and lists issued by denominational headquarters. (See note at close of references in chapter ix.)

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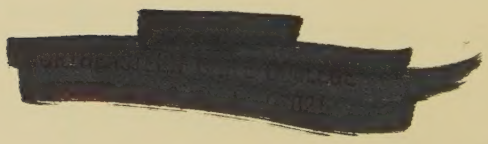

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